Hadhrat Ali τ

Abu Araaka رحمه الله narrates that he once performed the Fajr salaah behind Hadhrat Ali τ. After the salaah, Hadhrat Ali τ turned to his right and appeared to be extremely troubled. Eventually, when the sun rose the length of a spear's length above the Masjid wall, he performed two Rakaahs of salaah. Thereafter, he turned his hands over and said, "By Allaah! I have seen the Sahabah ψ of Rasulullaah ρ and do not see the likes of them anywhere today. In the mornings, their faces were pale, their hair dishevelled, their bodies covered in dust and between their eyes were the marks of prostration which resembled the marks on the knees of goats. Their nights were spent prostrating (in Sajdah) and standing before Allaah (in salaah). They recited the Book of Allaah (the Qur'aan) and would attain comfort by standing in salaah and making Sajdah. When the mornings arrived and they engaged in Dhikr, their bodies would move as the trees do when the gentle wind blows through them. Their eyes would flow with tears until their clothing got wet as if they (were remorseful because they) had spent their nights in negligence."

Thereafter, Hadhrat Ali τ stood up and was never again seen laughing quietly until he was martyred by the wicked enemy of Allaah Ibn Muljim.[1]

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Hadhrat Diraar bin Damirah Kinaani رحمه الله once came to Hadhrat Mu'aawiya τ, who asked him to describe Hadhrat Ali τ. Hadhrat Diraar bin Damirah Kinaani رحمه الله said, "Would you excuse me?" Hadhrat Mu'aawiya τ replied, "You cannot be excused." Hadhrat Diraar bin Damirah Kinaani رحمه الله continued, "If I have to say something, then I swear by Allaah that Hadhrat Ali τ was a man of high objectives (with immense honour). He was a man of tremendous strength who always spoke decisively and passed judgement with utmost justice. Knowledge seemed to burst forth from his every limb (people learned something from his every word, action and even when he did nothing) and wisdom spoke through him from every angle. He kept aloof from the

[1] Bidaayah (Vol.8 Pg.6), Abu Nu'aym in Hilya (Vol.1 Pg.76) as well as Dinowri, Askari and Ibn Asaakir as mentioned in Kanzul Ummaal (Vol.8 Pg.219).
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world and its attraction, taking comfort from the night and its darkness."

"By Allaah! Hadhrat Ali τ shed many tears and remained in deep thought for long periods. He would often turn his hands over and address himself. He liked simple clothing and coarse (unrefined) food. By Allaah! He was just like one of us and when we met with him, he would make us sit close to him and ensured that he answered our every question. Despite him being close to us and use being close to him, would were too overawed to speak to him. When he smiled, his teeth appeared to be a string of pearls. He showed enormous respect towards men learned in the matters of Deen and he showed great love towards the poor. In front of him, a powerful person never expected to succeed in his false claims and a weak person never lost hope in his justice."

"Allaah is Witness to the night when I once saw him sitting in his Mihraab when the night had already drawn its curtains and the stars had vanished. He was holding his beard and bending over, displaying the distress of a person bitten by a scorpion. He wept like a bitterly grieved person and I can still hear his cries echoing in my ears as he repeated the words, 'Yaa Rabbanaa! Yaa Rabbanaa! (Oh our Rabb! Oh our Rabb!)' In this way, he humbled himself before Allaah. He then address the world saying, 'O world! Are you trying to deceive me? Are you staring expectantly at me? Get away! Get away and use your charms on someone else because I have divorced you thrice. Your life is short, your company is demeaning and people easily get into trouble because of you. Oh dear! Oh dear! The provision (for the journey to the Aakhirah) is meagre, the journey is long and the road is frightening.'"

(Upon hearing this,) Tears flowed uncontrollably from the eyes of Hadhrat Mu'aawiya τ onto his beard and he began wiping them away with his sleeve. The people present were also choked with their weeping. Hadhrat Mu'aawiya τ then said, "That was indeed an accurate description of Abul Hasan (Hadhrat Ali τ). May Allaah have mercy on him. O Diraar, what was your reaction to his death?" Hadhrat Diraar bin Damirah Kinaani رحمه الله replied, "I felt the anguish of a woman whose only child is slaughtered in her lap, whose tears neither stop nor does her grief diminish." After saying this, Hadhrat Diraar bin Damirah Kinaani رحمه الله stood up and left.[1]

[1] Abu Nu'aym (Vol.1 Pg.84). In his book *Isti'aab* (Vol.3 Pg.44), Ibn Abdil Barr has also reported this narration from Hirmaazi who hailed from Hamdaan and who reported the same from Diraar Sadaa'i.

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Hadhrat Rib'ee bin Hiraash رحمه الله narrates that Hadhrat Mu'aawiya τ asked Hadhrat Abdullaah bin Abbaas τ, "What have you to say about Hadhrat Ali bin Abi Taalib τ?" The reply was, "May Allaah shower His mercy on Abu Hasan (Hadhrat Ali τ). By Allaah! He was a standard-bearer of knowledge, a fortune of piety, a stronghold of intelligence and a mountain of good. He was a light to those walking in the pitch darkness and an unrelenting caller to the great straight path. Hadhrat Ali τ possessed profound knowledge of the earlier scriptures, propagated the teachings of the Qur'aan and always imparted excellent advice. He always clung to the ways of guidance and stayed far from injustice, causing harm to others and from everything destructive. He was the best of those who possessed Imaan and Taqwa and the leader of all those who dressed in sewn garments or in unstitched shawls. He was the most noble of those who performed Hajj and Sa'ee, the most magnanimous of those who administered justice and equity and the most eloquent of people save for the Ambiyaa عليهم السلام and the chosen Rasool of Allaah ρ. He was also among those early Muslims who performed salaah facing towards both Qiblas (the Kabah and Baytul Maqdas). Can there be any monotheist equal to him? He was the extremely fortunate one to marry the best of women (Hadhrat Faatima رضي الله عنها) and was the father of the two noble grandsons (of Rasulullaah ρ). My eyes have never seen anyone like him and will never see anyone of his calibre until the Day of Qiyaamah, which is the Day of Meeting. May the curses of Allaah and the curses of every servant of Allaah until the Day of Qiyaamah be on the one who curses him."

The above is a part of a lengthy Hadith[1].

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Rasulullaah ρ Commands Hadhrat Ali τ to First call People towards Islaam During the Battle of Khaybar

[1] The Hadith is reported by Bayhaqi (Vol.9 Pg.160) who reports from Tabraani but comments that one of the narrators is not known.

Hadhrat Sahl bin Sa'd τ narrates that during the Battle of Khaybar, Rasulullaah ρ announced, "Tomorrow I shall give the flag to the person on whose hands Allaah shall grant victory. He is a person who has love for Allaah and His Rasool ρ and whom Allaah and His Rasool ρ also love." Hadhrat Sahal τ mentioned that the entire night, the Sahabah ψ kept thinking which of them would receive the flag (to lead the army into battle).

The following morning, all the Sahabah ψ came to Rasulullaah ρ, each one hoping that he would be the one to receive the flag. Rasulullaah ρ announced, "Where is Ali bin Abi Taalib?" The Sahabah ψ replied, "O Rasulullaah ρ! He is suffering from pain in his eyes." Rasulullaah ρ sent someone to call him. When he arrived, Rasulullaah ρ applied some of his blessed saliva onto Hadhrat Ali τ's eyes and prayed for him. His eyed were immediately cured and it appeared as if he had never suffered any pain at all. Rasulullaah ρ then handed the flag over to him.

Hadhrat Ali τ asked, "Should I fight them until they become like us?" Rasulullaah ρ replied, "March at a moderate pace until you reach their field. Then invite them to accept Islaam, explaining to them the rights due to Allaah that are compulsory for them to fulfil. By Allaah! If Allaah uses you to guide even single person, it is better for you than red camels."[1]

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Rasulullaah ρ Invites Hadhrat Ali bin Abi Taalib τ to Islaam

Ibn Is'haaq narrates that Hadhrat Ali τ came to Rasulullaah ρ while Rasulullaah ρ and Hadhrat Khadeeja رضي الله عنها were performing salaah. Hadhrat Ali τ asked Rasulullaah ρ, "O Muhammad! What is this?" "This is the Deen of Allaah that He has chosen and for which He has sent His prophets. I call you towards the One Allaah Who has no partner. I call you to worship Him Alone and to renounce both Laat and Uzza." Hadhrat Ali τ responded by saying, "I have never heard of anything like this before. I cannot decide anything until I speak to Abu Taalib." Since Rasulullaah ρ disliked that his secret should be exposed until he made

[1] Bukhari. Muslim has also reported a similar narration in Vol.2 Pg.279.
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an open declaration to the people, he said to Hadhrat Ali τ, "O Ali! If you are not going to accept Islaam, keep this a secret."

Hadhrat Ali τ spent the night in this condition (without telling anyone) and Allaah inspired him with the urge to accept Islaam. Early next morning, he se out to meet Rasulullaah ρ. When he met Rasulullaah ρ, he said, "What was it that you presented to me, O Muhammad?" Rasulullaah ρ replied, "That you testify that there is none worthy of worship but the One Allaah Who has no partner and that you renounce Laat and Uzza and absolve Him from all partners." Hadhrat Ali τ complied and accepted Islaam and would visit Rasulullaah ρ in privacy for fear of Abu Taalib. He concealed his acceptance of Islaam and did not make it known to anyone.[1]

Habba Urani narrates that he once saw Hadhrat Ali τ chuckle as he sat on the Mimbar (pulpit). He had never before seen Hadhrat Ali τ laugh in this manner that his teeth showed. Hadhrat Ali τ said, "I just thought about words of (my father) Abu Taalib. He arrived suddenly one day as Rasulullaah ρ and I were performing salaah in the Valley of Nakhla. He asked, "O my nephew! What are the two of you doing?" Rasulullaah ρ then invited him to accept Islaam. Referring to the Sajdah posture, Abu Taalib then said, "There is no harm in what you are doing but I cannot allow my buttocks to ever rise above me". Hadhrat Ali τ was chuckling at these words of his father and then said, "O Allaah! Besides your Nabi ρ, no servant of this Ummah has worshipped you before me." He repeated this thrice and then said, "I performed salaah seven years before other people."[2]

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Abdullaah bin Abdir Rahmaan Adawi says that Rasulullaah ρ once dispatched an army under the command of Hadhrat Ali τ. The army got some camels from a certain place and were taking them along as they went. When Hadhrat Ali τ found out that the camels were taken from the people of Hadhrat Dimaad τ, he commanded that the camels be returned.

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[1] Al Bidaayah wan Nihaayah (Vol.3 Pg.24).

[2] Ahmad. Haythami (Vol.9 Pg.102) has mentioned that the narration has been reported by Ahmad and Abu Ya'la in brief, as well as Bazzaar and Tabraani in his *Awsat* with a reliable chain of narrators.

Hadhrat Ali bin Abi Taalib τ says, "When Allaah commanded His Nabi ρ to present himself to the Arab tribes, Rasulullaah ρ left for Mina with me and Hadhrat Abu Bakr τ. When we reached a gathering of Arabs, Hadhrat Abu Bakr τ would approach them first and greet them. Hadhrat Abu Bakr τ was always one to take the initiative and was extremely proficient in his knowledge of each Arab tribe's lineage. He asked the people, 'Where are you people from?' They replied, 'From the Rabee'ah tribe.' He then asked, 'From which family of the Rabee'ah tribe?'"

Hadhrat Ali τ then continues the lengthy narration until he reached the words, "We then reached a gathering filled with an air of respect where there sat several elders of high status and eminence. Hadhrat Abu Bakr τ was always one to take the initiative so he approached them and greeted them. When he asked them where they came from, they replied that they were from the Banu Shaybaan bin Tha'laba tribe. Hadhrat Abu Bakr τ then turned to Rasulullaah ρ and said, 'May my parents be sacrificed for you! There are none more respectable in their tribe than these men.' Among them were Mafrooq bin Amr, Haani bin Qabeesah, Muthanna bin Haaritha and Nu'maan bin Shareek. The closest to Hadhrat Abu Bakr τ from them was Mafrooq bin Amr who was also the most eloquent speaker from among the tribe. He wore two locks perform hair that fell on his chest and he sat closest to Hadhrat Abu Bakr τ."

Continuing with the narration, Hadhrat Ali τ says that Hadhrat Abu Bakr τ asked Mafrooq, "How large are your numbers?" Mafrooq replied, "We are certainly more than a thousand and a thousand cannot be defeated for want of numbers." Hadhrat Abu Bakr τ further asked, "What authority do you wield?" "We have to work very hard, but such is the lot of every nation," he responded. Hadhrat Abu Bakr τ posed a further question saying, "What are the battles like between yourselves and your enemies?" Mafrooq said, "We are most angered when we fight and we fight fiercest when we are angered. (We love war so much that) We prefer pedigreed (fighting) horses to children and weapons to milk-yielding camels. All help is from Allaah Who sometimes grants victory to us and sometimes allows others to be victorious over us. Are you not from the Quraysh?"

Hadhrat Abu Bakr τ said, "What if you were told that the Quraysh have the messenger of Allaah and that this is him?" Mafrooq said, "The news has already reached us that he claims to be Allaah's messenger." Mafrooq then turned to Rasulullaah ρ and said, "To what are you

calling, O brother of the Quraysh?” Rasulullaah ρ then stepped forward and sat down. Hadhrat Abu Bakr τ stood up and shaded Rasulullaah ρ with his clothing. Rasulullaah ρ said, "I call you to testify that there is none worthy of worship but the One Allaah and to testify that I am the messenger of Allaah. I am also asking you to grant me asylum, to protect me and to assist me so that I may convey that message which Allaah has commanded me to pass on because the Quraysh have joined forces against the Deen of Allaah, they have rejected his Rasool, have satisfied themselves with falsehood instead of the truth. But Allaah is Independent, Worthy of all praise."

To this, Mafrooq asked further, "What else are you calling us towards, O brother of the Quraysh?" To this, Rasulullaah ρ recited the following verse of the Qur'aan:

قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلاَّ تُشْرِكُواْ بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلاَ تَقْتُلُواْ أَوْلاَدَكُم مِّنْ إمْلاَقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلاَ تَقْرَبُواْ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلاَ تَقْتُلُواْ النَّفْسَ الَّتِي حَرَّمَ اللّهُ إِلاَّ بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ * وَلاَ تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُواْ الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لاَ نُكَلِّفُ نَفْسًا إِلاَّ وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُواْ وَلَوْ كَانَ ذَا قُرْبَى وَبِعَهْدِ اللّهِ أَوْفُواْ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ * وَأَنَّ هَـذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ
فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُون

Say, “Draw closer, I shall recite to you the things that your Rabb has forbidden for you. *(These are)* **That you do not ascribe any partner to Him and that you be kind towards your parents.** *(Allaah has also commanded)* **That you do not kill** *(abort)* **your children for fear of poverty** *(fearing that you will become poor by providing for them)*. **We provide for you and for them as well** *(even though you may be poor)*. **And** *(Allaah commands)* **that you do not draw near to immoral acts that may be open and secret. And** *(Allaah commands further)* **that you do not murder a soul which Allaah has forbidden except with a right** *(that permits you to kill him. Those who may be lawfully executed are married adulterers, murderers and male Murtaddeen)*. **These are the things which Allaah has** *(emphatically)* **commanded you so that you may understand** *(obey)*. **And approach** *(use or invest)* **the wealth of the orphan** *(who is in your care)* **only in a favourable** *(fair or profitable)* **manner until he reaches maturity. And** *(in addition to all these commands)* **give full measure and weight in fairness** *(when you trade with people)*. **We do not place on a soul a responsibility unless it is within its capability. Adopt justice when you speak** *(pass judgement)* **even though it be your**

relative *(for whom or against whom you judge)* **and fulfil the pledge of Allaah** *(to worship Him Alone)*. **These are the things which Allaah has** *(solemnly)* **commanded you so that you may take heed. And** *(tell them, O Muhammad ε,)* **"This** *(obeying all these commands)* **is indeed my straight path, so follow it. Do not follow other paths, for they will deviate you from Allaah's path** *(from Islaam)*. **These are the things which Allaah has** *(solemnly)* **commanded you so that you may adopt Taqwa."** {Surah An'aam, verses 151-153}

Impressed by this, Mafrooq further asked, "What else do you call us towards? I swear by Allaah that this is not the speech of those on earth because if it were, we would have definitely recognised it." Thereafter Rasulullaah ρ recited the following verse of the Qur'aan:

إِنَّ اللّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاء ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُون

Verily Allaah instructs *(people to carry out)* **justice, Ihsaan** *(do things well, as well as doing everything with the consciousness that Allaah is watching)*, **and giving** *(charity)* **to relatives. And Allaah forbids immoral behaviour, evil and oppression. He advises you so that you may take heed** *(and thereby save ourselves from ruin and Jahannam)*. {Surah Nahl, verse 90}

Mafrooq exclaimed, " O Qurayshi! I swear by Allaah that you call towards the best of character and the most beautiful actions. Without doubt, any nation that rejects you and supports others against you are certain liars."

Mafrooq then decided to include Haani bin Qabeesah in the conversation. He therefore introduced Haani by saying, "This is Haani bin Qabeesah. He is our elder and in charge of our and religious affairs." Thereafter, Haani addressed Rasulullaah ρ saying, "O my Qurayshi brother! I have heard what you have to say and accept every word of it. However, I feel that if we forsake our religion to follow yours, it would be a mistake and would reflect upon the weakness of our understanding and lack of contemplation over the matter. The reason for this is that this is only our first meeting with each other, which may not even be the last and no one knows what the future holds. Mistakes often occur because of haste. In addition to this, we have people at home who would dislike that we enter into any agreement without consulting them. Therefore, you should return and we shall return. There after you contemplate over your matter and we shall contemplate over ours."

Haani then wished to include Muthanna bin Haaritha into the conversation. He therefore introduced him Seen, "This is Muthanna bin Haaritha. He is our elder and in charge of our military affairs." Addressing Rasulullaah ρ, Muthanna said, "O Qurayshi brother! I have listened to what you have said. I like what you said for it appealed to me very much. However, my reply to you will be the same reply that Haani bin Qabeesah has given. We find ourselves between the borders of two countries. The one is Yamaamah and the other is Samaawah."

Rasulullaah ρ asked him, "On the borders of for which two countries you are situated?" He replied, "On one side and we have the land, the high hills and mountains of the Arabs while on the other side we have the land of the Persians and the rivers of the Kisra. The Kisra has permitted us to live there on condition that we do not start anything new and do not support any person who starts a new movement. The possibility is great that the Persian kings would not like that which you are calling us towards. Whereas the custom in the land of the Arabs is to forgive those will have erred and to accept their excuse, the custom of the land of the Persians is that people who make mistakes are not forgiven nor are their excuses accepted. Therefore, it you wish that we take your back to our land and assist you against the Arabs, we can accept this responsibility (however, we cannot bear the responsibility of opposing the Persians)."

Rasulullaah ρ said to them, "Your reply has not been an evil one because you have spoken frankly. However, the only people who can establish the Deen of Allaah are those who protect it from every angle." Rasulullaah ρ then stood up taking the hand of Hadhrat Abu Bakr τ. Hadhrat Ali τ narrates further when he says that the three of them then proceeded to the Aws and Khazraj tribes and left them only after they had pledged their allegiance to Rasulullaah ρ. Speaking about the Aws and Khazraj tribes, Hadhrat Ali τ says, "They were extremely truthful and extremely perseverant people. May Allaah be pleased with all of them."[1]

Another narration states that Rasulullaah ρ said to them, "The only people who can establish the Deen of Allaah are those who protect it from every angle." Thereafter, Rasulullaah ρ added, "Tell me. If after a short while Allaah grants you their (the Persians') land and their wealth

[1] Abu Nu'aym in Dalaa'il (pg. 96).

and takes their women to your beds (making them your wives and slaves), will you then not be prepared to glorify Him and proclaim His purity?" To this, Nu'maan bin Shareek said, "You then have our support, O brother of the Quraysh." Rasulullaah ρ then recited the verse:

يَا أَيُّهَاالنَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا * وَدَاعِيًاإِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا

O Nabi ρ! We have certainly sent you as a witness, a carrier of good news *(to the Mu'mineen that they will enjoy Jannah)***, a warner** *(to the Kuffaar that they will suffer the punishment of Jahannam if they do not accept Imaan)* **and as a caller to Allaah by His command and an as an illuminating lantern.**

Hadhrat Ali τ says, "Rasulullaah ρ then stood up, taking the hand of Hadhrat Abu Bakr τ. He turned to us and said, 'O Ali! How excellent are the manners of the Arabs even during the time of ignorance! How noble are they! It is because of this that they protect each other in the life of this world." The three of them then proceeded to the Aws and Khazraj tribes and left them only after they had pledged their allegiance to Rasulullaah ρ. Hadhrat Ali τ says, "They (the Aws and Khazraj tribes) were extremely truthful and extremely perseverant people. Rasulullaah ρ was happy that Hadhrat Abu Bakr τ possessed so much knowledge about the lineage of the Arabs. Not much time had elapsed afterwards when Rasulullaah ρ came to his companions and said, 'Praise Allaah abundantly because today the Banu Rabee'ah (amongst whom were the Banu Shaybaan tribe) have defeated the Persians. They have killed the Persian leaders and annihilated their armies. Allaah has assisted them because of me."[1]

Another narration explains this further by stating that when the soldiers of the Banu Rabee'ah met the Persian army at a place called Quraqir, which was close to the Euphrates River, they used the name of Muhammad ρ as their code-word, because of which Allaah granted them victory. After this battle, the Banu Rabee'ah entered the fold of Islaam."[2]

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Hadhrat Ali τ narrates that Rasulullaah ρ gathered his family members when Allaah revealed the verse:

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[1] *Al Bidaaya wan Nihaaya* (Vol.3 Pg.142). Abu Nu'aym, Haakim, Bayhaqi have also narrated this Hadith.

[2] Haafidh Ibn Hajar has commented on this Hadith in Fat'hul Baari (Vol.7 Pg.156).
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وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

(O Rasulullaah ρ! First) **Warn your closest relatives** *(about the punishment due to those who reject Imaan)*. {Surah Shu'araa, verse 214}

Thirty of them gathered and had something to eat and drink. Thereafter, Rasulullaah ρ asked them, "Who will assume the responsibility of paying my debts and fulfilling my pledges? Whoever does this shall be my companion in Jannah and my successor in my family." Someone said, "But you are an ocean (of generosity and virtue). Who could possibly assume your responsibilities?" Rasulullaah ρ then repeated the request thrice. When Rasulullaah ρ presented the request to the members of his household, Hadhrat Ali τ said, "I am prepared."[1]

Hadhrat Ali τ narrates that Rasulullaah ρ invited the family of Abdul Muttalib who were such people that each one of them could easily eat a young animal and drink the equivalent of a *"faraq"*[2]. Rasulullaah ρ prepared food weighing only a *"mudd"*[3], from which everyone ate to their fill. The leftover food was as much as there had been at the beginning and it appeared as if it had not been touched. Thereafter, Rasulullaah ρ sent for a small cup from which everyone drank to their fill. The leftover drink was also as much as there had been at the beginning, appearing as if it had not been touched.

Thereafter, Rasulullaah ρ addressed them saying, "O children of Abdul Muttalib! I have been sent as a prophet to you people in particular and to all of mankind in general. You have just witnessed one of my miracles, so which of you shall pledge his allegiance to me to become my brother and companion?" However, no one volunteered. Hadhrat Ali τ says, "I then stood up although I was the youngest of them all. Rasulullaah ρ told me to be seated and repeated himself thrice. I stood up each time and each time he told me to be seated. Eventually, when this happened the third time, Rasulullaah ρ struck his hand on mine (accepted my pledge of allegiance)."[4]

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[1] Ahmad.
[2] A large quantity of liquid, the approximate value of which differs according to the trade of various places. However, it is roughly equal to 20 litres.
[3] An old unit of measurement the approximate value of which differs according to the trade of various places. However, it is a very small quantity of mass.
[4] Ahmad as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.350).

Hadhrat Ali τ has also narrated that Rasulullaah ρ instructed him to prepare a meal using the leg of an animal and a *"saa"*[1] of wheat flour (for bread) when the following verse of the Qur'aan was revealed:

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

(O Rasulullaah ρ! First) **Warn your closest relatives** *(about the punishment due to those who reject Imaan)***.** {Surah Shu'araa, verse 214}

Thereafter, Rasulullaah ρ told Hadhrat Ali τ to invite the Banu Haashim. During that time, the Banu Haashim numbered approximately 40 to 42 persons. Hadhrat Ali τ continues to the narration by saying, "(After their guests had arrived) Rasulullaah ρ sent for the food. When he placed the food before them, they all ate to their fill even though there were people amongst them who could eat a young animal together with gravy all by themselves. Thereafter, Rasulullaah ρ sent for a small cup of milk. When he passed the cup around for them to drink, they all managed to drink to their fill. One of them commented, "Until today, I had never seen such magic." It is widely believed that it was Abu Lahab who said this.

The following day, Rasulullaah ρ said to Hadhrat Ali τ, "O Ali! Prepared the leg of a goat together with a *"saa"* of wheat flour and a large cup of milk." Hadhrat Ali τ says, "I did as I was told. The guests ate as they had eaten the first day and drank as they had drunk on the first day. Just as it occurred on the first day, as much food was left over as we had begun with." To this, someone commented, "Never before have we seen such magic as we have witnessed today."

(On the third day) Rasulullaah ρ said, "O Ali! Prepare the leg of a goat together with a *"saa"* of wheat flour and a large cup of milk." After doing as he was told, Rasulullaah ρ asked Hadhrat Ali τ to invite the Banu Haashim. Consequently, he gathered them together and they ate and drank. Rasulullaah ρ then spoke to them saying, "Which of you are prepared to settle my debts for me?" Hadhrat Ali τ says, "I remained silent as did everyone body else. Thereafter, Rasulullaah ρ repeated himself. I responded by saying, 'I am prepared to do so O Rasulullaah ρ!' He said to me, 'You O Ali! You O Ali (You are certainly fit for the task)!'"[2]

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[1] A unit of measure equal to approximately 3.2 kg.
[2] Bazzaar. Haythami has commented on the Hadith in Vol.8 Pg.302.

Ibn Abi Haatim has also reported a similar Hadith in which Rasulullaah ρ said to the people, which of you is prepared to settle my debts and to succeed me as head of my family after my demise? Hadhrat Ali τ says, "Everybody remained silent including Hadhrat Abbaas τ who feared that that all his wealth would be used up in settling the debts. I remained silent out of respect for Hadhrat Abbaas τ who was much elder than me. When Rasulullaah ρ repeated his request, Hadhrat Abbaas τ again remained silent. When I saw this, I said, 'O Rasulullaah ρ! I am prepared to accept this responsibility.' On that day, I was worse off than any of them. I was suffering pain in my eyes, my stomach was bloated and my legs were extremely thin.'"[1]

A similar Hadith (also concerning the Da'wah Rasulullaah ρ gave to his family members) has already appeared in the chapter entitled "The Da'wah Rasulullaah ρ gave to Large Gatherings". That Hadith has a different chain of narrators and is reported from Hadhrat Abdullaah bin Abbaas τ.

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Rasulullaah ρ Commands Hadhrat Ali τ Not to fight until he had Invited the Enemy to Islaam

Hadhrat Anas bin Maalik τ narrates that Rasulullaah ρ once dispatched Hadhrat Ali bin Abi Taalib τ as commander of a battalion to fight a battle. Thereafter, Rasulullaah ρ sent a messenger with instructions to draw close to Hadhrat Ali τ with the message and not to call it out from a distance. The message was that he should not engage in battle until he had invited the enemy to Islaam.[2]

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Hadhrat Ibn Raahway رحمه الله narrates from Hadhrat Ali τ that Rasulullaah ρ once sent him somewhere (as commander of a battalion). Rasulullaah ρ then instructed another person thus, "Join up (with Hadhrat Ali τ) and without calling him from behind, tell him that Nabi ρ commands you to

[1] *Tafseer* of Ibn Katheer (Vol.3 Pg.351). Bayhaqi and Ibn Jareer have also reported this Hadith with additions as mentioned in the *Tafseer* of Ibn Katheer (Vol.3 Pg.350) and *Al Bidaaya wan Nihaaya* (Vol.3 Pg.39).
[2] Tabraani in his *Awsat*. Haythami (Vol.5 Pg.305) has commented on the chain of narrators.

wait for him and that you should not fight anyone until you have invited them to accept Islaam.[1]

Hadhrat Ali τ has also mentioned that when Rasulullaah ρ sent him, he said, "Never fight a nation until you have invited them to accept Islaam."[2]

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Hadhrat Baraa bin Aazib τ narrates that he was among the group that Rasulullaah ρ dispatched to Yemen under the leadership of Hadhrat Khaalid bin Waleed τ to invite the people of Yemen to Islaam. They stayed there for six months but no one accepted was prepared to accept Islaam. Thereafter, Rasulullaah ρ sent Hadhrat Ali τ with instructions to relieve Hadhrat Khaalid bin Waleed τ and to send him back with his men except those who preferred to remain behind with Hadhrat Ali τ.

Hadhrat Baraa bin Aazib τ narrates that he was the one of those who remained behind with Hadhrat Ali τ. When Hadhrat Ali τ and the Muslims drew close to the people of Yemen, they also marched forward to meet the Muslims. Hadhrat Ali τ then stepped forward and led the Muslims in salaah. Thereafter, he formed the Muslims into a single row, stepped forward in front of the Muslims and read out the letter that Rasulullaah ρ had written. In response to this, the entire Hamdaan tribe accepted Islaam. Hadhrat Ali τ then wrote to Rasulullaah ρ to inform him that the Hamdaan tribe had accepted Islaam. When Rasulullaah ρ read the letter, he fell into Sajdah and then lifted his head and prayed, "Peace be to the Hamdaan! Peace be to the Hamdaan!"[3]

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The grandfather of Abd Yasoo who was a Christian before accepting Islaam narrates that Rasulullaah ρ sent a letter to the people of Najraan before Surah "TaaSeen Sulaymaan" (Surah Naml) was revealed (the letter therefore does not begin with "Bismillaahir Rahmaanir Raheem" because it was only after the revelation of this

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[1] *Kanzul Ummaal* (Vol.2 Pg.297)
[2] Abdur Razzaaq as quoted in *Nasbur Ra'yah* (Vol.2 Pg.378)
[3] Bayhaqi. Bukhari has also narrated it in brief as mentioned in *Al Bidaaya wan Nihaaya* (Vol.105 Pg.5).

Surah that Rasulullaah ρ started including "Bismillaah ir Rahmaanir Raheem" in his letters as this Surah mentions Hadhrat Sulaymaan υ did). The letter read:

> I begin in the name of the Ilaah of Ibraheem υ, Is'haaqυ and Ya'qoob υ.
>
> From Muhammad the Nabi and Rasool of Allaah
>
> To the high priest and people of Najraan
>
> Peace be to you. Before you I praise the Ilaah of Ibraheem υ, Is'haaqυ and Ya'qoob υ.
>
> I call you from the worship of Allaah's slaves to the worship of Allaah and from the friendship of Allaah's slaves to the friendship of Allaah. Should you refuse (to accept Islaam), you shall have to pay the Jizya and should you refuse even this, I shall have to declare war with you.
>
> Was Salaam

When the high priest read the letter, he was alarmed and grew extremely frightened. He immediately sent for a person from Najraan called Shurahbeel bin Wadaa'ah who hailed from Hamdaan tribe. Whenever any problem arose, he was summoned even before the heroes, leaders and high-ranking people. The high priest handed over Rasulullaah ρ's letter to Shurahbeel, who read it. The high priest then asked, "O Abu Maryam! What is your opinion?" Shurahbeel said, "You know well that Allaah promised Ibraheem υ prophethood in the progeny of his son Ismaa'eel υ. It would come as no surprise if this is the very person (who has received the promised prophethood). I can offer no opinion in the matter of prophethood. Had the matter been a worldly one, I would have advised you and exerted myself to assist you." The high priest then bade Shurahbeel to step aside and be seated, which he did.

The high priest then sent for a man called Abdullaah bin Shurahbeel who was also from Najraan and belonged to the Dhu Asbah branch of the Himyar tribe. When the high priest read the letter to him and asked his opinion, his reply was similar to that of Shurahbeel. The high priest then bade Abdulaah to step aside and be seated, which he did.

He then sent for a man called Jabbaar bin Faydh who was also from Najraan and belonged to the Banu Haarith bin Ka'b branch of the Banul Himaas tribe. When the high priest read the letter to him and asked his opinion, his reply was similar to that of Shurahbeel and Abdullaah. He also took a seat when asked to do so.

Once they had all agreed on the matter, the high priest called for the bells to be tolled, fires to be lit and flags to be raised in the churches. This was their practice whenever trouble brewed during the day. When there was trouble during the night, they would only toll the bells and light the fires in the churches. Consequently, when the bells were tolled and the flags raised, all the people living on the top and bottom parts of the valley gathered. The valley was so long that it would take a speeding rider a complete day to pass and in it were seventy three villages comprising of one hundred and twenty thousand warriors.

When the high priest read the letter of Rasulullaah ρ to them, everyone agreed that Shurahbeel bin Wadaa'ah from the Hamdaan tribe, Abdullaah bin Shurahbeel from the Dhu Asbah tribe and Jabbaar bin Faydh from the Banu Haarith tribe should be sent to gather news about Rasulullaah ρ. The delegation left and finally arrived in Madinah. There they removed their traveling clothes and wore decorative long garments made in Yemen, which they had to drag along. They also wore gold rings. When they approached Rasulullaah ρ and greeted him, he did not reply to their greeting. The entire day they sought an opportunity to speak to Rasulullaah ρ but he refused to speak to them as long as they wore those clothes and gold rings.

They then looked for Hadhrat Uthmaan bin Affaan τ and Hadhrat Abdur Rahmaan bin Auf τ who knew them and eventually found them sitting with a group of Muhaajireen and Ansaar. They said, "O Uthmaan! O Abdur Rahmaan! Your Nabi wrote a letter to us and we have arrived in response to the letter. However, when we came to him and greeted him, he did not reply to our greeting and although we searched all day for an opportunity to speak to him, we have been unable to do so. What is your opinion? Do you think that we should return?"

Hadhrat Ali bin Abi Taalib τ was also in the gathering, so the two of them asked him, "What do you think of these people, O Abul Hasan?" Addressing Hadhrat Uthmaan τ and Hadhrat Abdur Rahmaan bin Auf τ, Hadhrat Ali τ said, "I think that they should remove these clothes and

these rings and wear their traveling clothes. Thereafter they should return to Rasulullaah ρ. When they did this and again greeted Rasulullaah ρ, he replied to their greeting and said, "I swear by the Being Who has sent me with the truth that Iblees was certainly with you when you came to me the first time." Rasulullaah ρ then asked about them and they asked him questions. During the course of their questioning, the asked, "What have you to say about Isa υ? We are Christians and will be returning to our people. If you are a Nabi, we would be pleased to hear what you have to say about him."

Rasulullaah ρ said to them, "I have nothing much to say about him today. Stay a while longer until I am able to inform you what my Rabb has to say about Isa υ." By the following morning, the following verses of the Qur'aan had been revealed:

إِنَّ مَثَلَ عِيسَى عِندَ اللّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِن تُرَابٍ ثِمَّ قَالَ لَهُ كُن فَيَكُونُ* الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُن مِّن الْمُمْتَرِينَ * فَمَنْ حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَاءكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَاءنَا وَأَبْنَاءكُمْ وَنِسَاءنَا وَنِسَاءكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَةُ اللّهِ عَلَى الْكَاذِبِينَ

Verily the likeness of Isa υ *(who was created without a father)* **with Allaah is as the likeness of Aadam υ** *(who was created with neither a father nor a mother)*. **He** *(Allaah)* **created him** *(Aadam υ)* **from clay then said to him, "Be!" and he became** *(a living man)*. **This is the truth from your Rabb so do not be of those who doubt. Whoever disputes with you** *(O Muhammad ε)* **concerning this** *(concerning the incident of Isa υ)* **after the knowledge** *(revelation)* **has come to you, then say to them, "Come! We shall call your sons and our sons, your wives and our wives, yourselves and ourselves. Then we shall** *(collectively)* **pray sincerely** *(to Allaah)* **and place Allaah's curse on the liars."** {Surah Aal Imraan, verses 59-61}

(After Rasulullaah ρ recited these verses to them,) They refused to accept it (and rather accepted the challenge of Mubaahala[1] offered in the last verse above). Consequently, Rasulullaah ρ arrived the following morning (for the challenge) together with Hadhrat Hasan τ and Hadhrat Husayn τ wrapped in his shawl. Behind him came Hadhrat Faatima τ and his many wives. (Seeing this) Shurahbeel said to his two companions, "You know well that the people from the entire top and bottom parts of our valley always return content with my decisions. I

[1] **Mubaahala:** When two conflicting parties collectively make du'aa to Allaah that He should destroy the party that is wrong.

swear by Allaah that what I see here is an extremely serious and weighty affair. If he is a sent messenger, we shall be the first Arabs to be an eyesore for him and the first to oppose him. This insult will not leave his heart nor the hearts of his companions until they destroy us. We are also the closest Arabs to them (and are most prone to any pending attacks). If he is a sent prophet of Allaah, then to engage him in Mubaahala would even destroy the hairs and fingernails of each of us on earth."

The two asked him, "What then is your proposal, O Abu Maryam?" Shurahbeel said, "I propose that we negotiate (a treaty) with him for I do not see him to be one who would ever make futile clauses." The two said to him, "We leave you to do as you see appropriate." Shurahbeel went to see Rasulullaah ρ and said, "I propose something better than Mubaahala." "What is that?" asked Rasulullaah ρ. Shurahbeel replied, "You have today and tonight to pass judgement (formulate the clauses of a treaty). We are prepared to accept whatever clauses you make." Rasulullaah ρ asked him, "Perhaps there are people left behind who may criticise you (for this)." Shurahbeel said, "You may ask my two companions." When Rasulullaah ρ asked them, they said, "The people from the entire top and bottom parts of our valley always return content with the decisions of Shurahbeel." Rasulullaah ρ then returned home without carrying out the Mubaahala." The next day, they met Rasulullaah ρ and wrote the following letter:

In the name of Allaah the Most Kind the Most Merciful

This is the treaty that the Nabi and Rasool of Allaah Muhammad has written for the people of Najraan. He has determined that all their fruit crops, their gold, their silver, their produce and their slaves would remain their property on condition that they pay two thousand sets of clothing; a thousand every Rajab and the other thousand every Safar.

Other clauses are also mentioned in the narration.[1]

[1] Bayhaqi as quoted in the *Tafseer* of Ibn Katheer (Vol.1 Pg.369).

A narration of *Al Bidaaya wan Nihaaya* (Vol.5 Pg.55) adds that the witnesses to this treaty were Abu Sufyaan bin Harb, Ghaylaan bin Amr, Maalik bin Auf of the Banu Nasr tribe, Aqra bin Haabis Handhali and Mughiera ψ. Rasulullaah ρ had the treaty written out and the three returned with it to Najraan. With their high priest at the time was his step brother who was also his cousin. His name was Basheer bin Mu'aawiya and he was commonly known as Abu Alqama. When the three handed over the letter of Rasulullaah ρ to the high priest. The high priest and Abu Alqama were mounted on their camels at the time and the high priest was busy reading the letter when Abu Alqama's camel tripped and fell. Abu Alqama also fell and without mincing his words, he cursed Rasulullaah ρ as he fell.

When this happened, the high priest said to him, "By Allaah! You have cursed a sent prophet!" (Affected by the words of the high priest,) Abu Alqama said, "If he is a true prophet, then I swear by Allaah that I shall not unfasten my satchels until I meet Rasulullaah ρ." Saying this, he turned his camel to the direction of Madinah. The high priest also turned his camel in the same direction and said, "Understand well what I have to say. I have said what I did in fear so that the Arabs may hear from me that we have acknowledged the right of Rasulullaah ρ, that we accepted his call and have submitted to him as the other Arabs did not even though we are the most noble of the Arabs and have the most homes (the largest population)." Abu Alqama said to him, "No! By Allaah! I shall never accept anything coming from your head!" Abu Alqama then hit his camel and left the high priest behind. As he rode, he spurred the camel on by reciting the following couplets:

(O Rasulullaah ρ) To you does the camel run with her rope shaking
In her belly lies her unborn child in a breeched position
Her (master's) religion is now other than Christianity

Abu Alqama met Rasulullaah ρ, accepted Islaam and lived his life with Rasulullaah ρ until he was finally martyred.

In the meantime, the three man delegation returned to Najraan and approached a monk called Ibn Abi Shimr who lived at the top of his monastery. The told him that a prophet had been sent to the Tihaamah district and told him about the Najraan delegation that met Rasulullaah ρ. They also informed him that Rasulullaah ρ had challenged them to Mubaahala, that they had declined the challenge and that Basheer bin

Mu'aawiya (Abu Alqama) left to meet Rasulullaah ρ and had accepted Islaam.

The monk said, "Take me down from here before I throw myself down from this monastery." When they took him down, he took some gifts along with him and left to meet Rasulullaah ρ. Among these gifts were the shawl that the Khulafa wore, a cup and a staff. He stayed for some while with Rasulullaah ρ, listening to the revelation but he was not destined to accept Islaam. He left Rasulullaah ρ, promising to return shortly, but his return was not to be and Rasulullaah ρ passed away.

The high priest Abul Haarith came to Rasulullaah ρ in the company of several leaders and high-ranking persons. They stayed some time with Rasulullaah ρ, listening to what revelation came to Rasulullaah ρ. Rasulullaah ρ wrote the following letter to the high priest and to all the priests of Najraan after him:

In the name of Allaah the Most Kind the Most Merciful

From Muhammad the Rasool of Allaah

To the high priest Abul Haarith, the priests, fortune-tellers and monks of Najraan

Everything they possess in large and small quantities shall enjoy the protection of Allaah and His Rasool. No priest, monk or fortune-teller shall lose his position nor the rights due to him nor any authority he may be enjoying. This protection of Allaah and His Rasool shall remain intact forever as long as they continue doing what is correct and remain well-wishers without supporting oppression or oppressors.

This letter was written by Hadhrat Mughiera bin Shu'ba τ.

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Hadhrat Abdullaah bin Ikrama τ narrates that when Makkah was conquered, Haarith bin Hishaam and Abdullaah bin Abi Rabee'ah went to Hadhrat Ummu Haani رضي الله عنها the daughter of Abu Taalib to seek protection. When they requested her protection, she granted amnesty
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to them both. Hadhrat Ali τ (her brother) then arrived, saw the two of them and drew his sword. When Hadhrat Ummu Haani رضي الله عنها came between them and grabbing Hadhrat Ali τ around the neck, she said, "From all people, you do this to me? You shall have to kill me before you get to them!" Hadhrat Ali τ said, "You give protection to the Mushrikeen!" He then left.

Hadhrat Ummu Haani رضي الله عنها herself narrates that she then went to Rasulullaah ρ and said, "O Rasulullaah ρ! From the treatment I received from my own mother's son Ali, I seem unable to escape him. I granted amnesty to two of my Mushrikeen brothers-in-law and he attacked them to kill them." Rasulullaah ρ said, "He should not have done that. We shall protect whoever you protect and we grant amnesty to whoever you grant amnesty." When Hadhrat Ummu Haani رضي الله عنها returned and informed the two about this, they returned to their homes.

When Rasulullaah ρ was informed that Haarith bin Hishaam and Abdullaah bin Abi Rabee'ah were wearing saffron coloured clothing and sitting without fear, he said, "You can do nothing to harm them because we have already granted them amnesty." Hadhrat Haarith bin Hishaam τ says that he then started feeling shy when Rasulullaah ρ saw him because he remembered that Rasulullaah ρ also saw him in all the battles the Mushrikeen fought (against the Muslims). Then calling to mind the kind and merciful nature of Rasulullaah ρ, he met Rasulullaah ρ in the Masjid. Rasulullaah ρ met him with a smile and waited for him. He then went to Rasulullaah ρ, greeted him and recited the Shahaadah. Rasulullaah ρ then said, "All praise is for Allaah Who has guided you. It was not possible that someone like you could ever remain in the dark about Islaam." Haarith bin Hishaam τ says, "By Allaah! The likes of Islaam can never be unknown."[1]

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Many narrations have already passed (that are also relevant to this discussion) such as the narrations mentioning the Da'wah Hadhrat Ali τ gave to the Hamdaan tribe[2], the Da'wah Hadhrat Khaalid bin Waleed τ

[1] Haakim (Vol.3 Pg.277).

[2] In the chapter entitled "Rasulullaah ρ dispatches groups to give Da'wah" under the subheading "Rasulullaah ρ dispatches Hadhrat Khaalid bin Waleed τ to Yemen".
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gave to the Banu Haarith bin Ka'b[1] tribe and the Da'wah Hadhrat Abu Umaama τ gave to his tribe[2].

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The Incident of Hadhrat Ali τ's Armour and his Interaction with a Christian who then Accepted Islaam

Hadhrat Sha'bi narrates that when (the Ameerul Mu'mineen) Hadhrat Ali τ once went to the marketplace, he found a Christian selling a coat of armour. Recognising the coat of armour, Hadhrat Ali τ said, "That armour belongs to me. Let us have the judge of the Muslims decide the matter between us." The presiding judge at that time was Qaadhi Shuray and Hadhrat Ali τ asked him to rule in the matter.

When Qaadhi Shuray saw the Ameerul Mu'mineen Hadhrat Ali τ, he got up from his place and made the Ameerul Mu'mineen sit there. He then sat in front of the Ameerul Mu'mineen next to the Christian. Hadhrat Ali τ said, "O Shuray! Had my adversary been a Muslim, I would have sat with him. However, I have heard Rasulullaah ρ say (about the non-Muslims living in a Muslim country), 'Do not shake hands with them, do not be first to greet them, do not visit them when they fall ill, do not perform their funeral prayers, make them use the narrow part of the pathway and keep them in a lowered position as Allaah has kept them in a lowered position'. Do pass judgement between us, O Shuray."

Qaadhi Shuray asked, "What do you have to say, O Ameerul Mu'mineen?" Hadhrat Ali τ declared, "This coat of armour belongs to me. I had lost it a long time ago." Qaadhi Shuray then asked, "What have you to say, O Christian?" The Christian pleaded, "No. The Ameerul Mu'mineen is mistaken. The armour is mine." Qaadhi Shuray ruled, "The armour cannot be taken from the Christian unless you have proof (of your ownership, O Ameerul Mu'mineen)." Hadhrat Ali τ submitted, "Shuray is right."

The Christian then said, "As for me, I testify that it is certainly the judgement of the Ambiyaa عليهم السلام that the Ameerul Mu'mineen can come

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[1] In the chapter entitled "Rasulullaah ρ dispatches groups to give Da'wah" under the subheading "Rasulullaah ρ dispatches Hadhrat Khaalid bin Waleed τ to Yemen".

[2] In the chapter entitled "Rasulullaah ρ dispatches individuals to give Da'wah" under the subheading "Rasulullaah ρ dispatches Hadhrat Abu Umaamah τ to his people the Baahilah tribe".
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to a judge under his power who passes judgement against him. O Ameerul Mu'mineen! I swear by Allaah that the armour belongs to you. As I walked behind you one day, the armour fell off your brown camel and I picked it up." He then declared:

اَشْهَدُ اَنْ لا اِلـهَ اِلا اللهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ الله

"I testify that there is none worthy of worship but Allaah and that Muhammad ρ is Allaah's messenger."

Hadhrat Ali τ said to him, "Now that you have accepted Islaam, you may have it." The man then loaded it on his horse.[1]

A narration of Haakim states that the armour of Hadhrat Ali τ once fell off his camel and was found by a person who sold it. When the armour was found in the possession of a Jew, Hadhrat Ali τ took the case to Qaadhi Shuray. (Hadhrat Ali τ's son) Hadhrat Hasan τ and his freed slave Qambar testified in favour of Hadhrat Ali τ. Qaadhi Shuray said, "Bring me another witness in place of Hasan." "Do you not accept the testimony of Hasan?" asked Hadhrat Ali τ. "No," replied Qaadhi Shuray, "but I recall that you told me that it is not permissible for a son to testify in favour of his father."

Hadhrat Yazeed Tameemi reports a lengthy narration in which he states that Qaadhi Shuray said to Hadhrat Ali τ, "We shall accept the testimony of your freed slave but not that of your son." Hadhrat Ali τ said, "Good grief! Have you not heard Umar report that Rasulullaah ρ said, 'Hasan and Husayn shall be the leaders of the youth of Jannah?'" Turning to the Jew, Hadhrat Ali τ then said, "You may have the armour, O Jew!" The Jew said in astonishment, "The Ameerul Mu'mineen takes before the judge of the Muslims who passes judgement against him and he still accepts it! O Ameerul Mu'mineen! I swear by Allaah that you have spoken the truth. The armour is yours. I picked it up when it fell off your camel." He then declared:

اَشْهَدُ اَنْ لا اِلـهَ اِلا اللهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ الله

"I testify that there is none worthy of worship but Allaah and that Muhammad ρ is Allaah's messenger."

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[1] Tirmidhi and Haakim.

Hadhrat Ali τ then gave him the armour as a gift along with seven hundred Dirhams. The man then faithfully stayed close to Hadhrat Ali τ until he was martyred in the Battle of Siffeen.[1]

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Hadhrat Miswar τ says, "Hadhrat Abdur Rahmaan bin Auf τ once came to me after some portion of the night had already passed and knocked at the door until I awoke. He then said to me, 'I see that you were sleeping peacefully. By Allaah! I have hardly had any sleep the entire night. Go and call Zubayr and Sa'd.' After I had called them and he had consulted with them, he called me and said, 'Call Ali.' When I had called for Hadhrat Ali τ, Hadhrat Abdur Rahmaan τ spoke to him in confidence until half the night had passed. When Hadhrat Ali τ left Hadhrat Abdur Rahmaan τ, he seemed hopeful (of becoming the Khalifah) but Hadhrat Abdur Rahmaan τ seemed to fear something about (appointing) Hadhrat Ali τ. Hadhrat Abdur Rahmaan τ then asked me to call Hadhrat Uthmaan τ. When I called him, he spoke to him in private until the Mu'adhin separated them with the Fajr Adhaan."

Hadhrat Miswar τ narrates further that after the Fajr salaah was completed, the group (of six Sahabah ψ) gathered around the pulpit. Hadhrat Abdur Rahmaan τ then sent for all the Muhaajireen and Ansaar who were present and for the leaders of all the groups that had accompanied Hadhrat Umar τ on that year's Hajj. When everyone had gathered, Hadhrat Abdur Rahmaan τ recited the Shahaadah and then said, "O Ali! I have looked deeply at the opinions of the people and they all do not see anyone equal to Uthmaan. Please do not harbour anything in your heart." Hadhrat Abdur Rahmaan τ then took hold of Hadhrat Uthmaan τ's hand and said, "I pledge allegiance to you according to manner showed by Allaah, His Rasool ρ and the two Khalifahs after him." Hadhrat Abdur Rahmaan τ then pledged his allegiance to Hadhrat Uthmaan τ after which the people pledged; (first) the Muhaajireen, (followed by) the Ansaar, the leaders of the armed forces and then the Muslim public.[2]

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[1] Haakim in *Kunna* and Abu Nu'aym in *Hilya* (Vol.4 Pg.139) as quoted in *Kanzul Ummaal* (Vol.4 Pg.6).
[2] Bukhari. Bayhaqi (Vol.8 Pg.147) has also reported a similar narration.

The Comment of Hadhrat Ali τ Concerning the Courage of Hadhrat Abu Bakr τ to Deliver a Sermon

While addressing the people, Hadhrat Ali τ once asked, "O people! Who is the most courageous person?" "You are, O Ameerul Mu'mineen," the people submitted. Hadhrat Ali τ then said, "Although I have defeated everyone who has confronted me, the most courageous person is Abu Bakr τ. We had constructed a shed for Rasulullaah ρ (during the Battle of Badr) and then asked who would remain with Rasulullaah ρ so that the Mushrikeen do not attack him. By Allaah! Whenever a Mushrik even drew close to us Abu Bakr τ was there with his sword drawn near the head side of Rasulullaah ρ. He attacked anyone who dared attack Rasulullaah ρ. He was certainly the bravest of people."

Hadhrat Ali τ continues, "I have seen the Quraysh grab hold of Rasulullaah ρ with one person treating him angrily and another shaking him while they said to hiim, 'Do you make all the gods into one?!' By Allaah! None of us dared go close to Rasulullaah ρ (for fear of being beaten) besides Abu Bakr τ. He would hit one person, wrestle with another and shake someone else as he said, 'Shame on you people! Will you kill a man for saying, 'Allaah is my Rabb' ?'" Hadhrat Ali τ then lifted the shawl he was wearing and wept until his beard became wet. He then said, "I ask you to swear by Allaah whether the Mu'min[1] from the court of Fir'oun was better or Abu Bakr τ." When everyone remained silent, Hadhrat Abu Bakr τ said, "By Allaah! A moment of the life of Abu Bakr τ is better than the earth full of people like the Mu'min from the court of Fir'oun. While the Mu'min from the court of Fir'oun concealed his Imaan, Abu Bakr τ made his Imaan public."[2]

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Hadhrat Abu Dharr τ took some provisions and a filled waterbag along with him and rode off to Makkah. When he entered the Masjidul Haraam, he searched for Rasulullaah ρ but did not recognise him. He did not want to ask anyone about Rasulullaah ρ either and when night fell, he lay down to sleep. Hadhrat Ali τ saw him and realised that he was a stranger. (Hadhrat Ali τ offered to be his host for the night and)

[1] The Mu'min referred to in verses 28 to 45 of Surah Mu'min (Surah 40).

[2] Bazzaar as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.271). Haythami (Vol.9 Pg.47) has commented on the chain of narrators.
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Hadhrat Abu Dharr τ then went with Hadhrat Ali τ. Neither person asked the other any questions until morning.

Hadhrat Abu Dharr τ took his waterbag and provisions along with him to the Masjidul Haraam and spent the day there. However, when evening arrived, he had not yet seen Rasulullaah ρ. He had returned to the place where he intended to lie down when Hadhrat Ali τ passed by and said, "Has the man not yet found his destination?" Hadhrat Ali τ then helped him up and took him home without any of them exchanging questions. When things turned out the same on the third day and Hadhrat Abu Dharr τ again stayed with Hadhrat Ali τ, Hadhrat Ali τ asked, "Will you not tell me what brings you here?" Hadhrat Abu Dharr τ replied, "I shall inform you if you give me your word that you would give me proper direction." When Hadhrat Ali τ agreed, Hadhrat Abu Dharr τ informed him. Hadhrat Ali τ said, "It is true that he is the prophet of Allaah. Follow me closely tomorrow morning. If I see anything that may jeopardise your safety, I shall stop with the pretence of needing to relieve myself (but you should proceed). When I continue walking, you should follow me once more and enter the place I enter. Hadhrat Abu Dharr τ did this and followed in the footsteps of Hadhrat Ali τ until Hadhrat Ali τ came to Rasulullaah ρ and Hadhrat Abu Dharr τ entered with him.

Hadhrat Abu Dharr τ listened to Rasulullaah ρ and accepted Islaam on the spot. Rasulullaah ρ said to him, "Return to your people and convey the message to them until I send further instructions." Hadhrat Abu Dharr τ said, "I swear by the Being Who controls my life that I shall shout it aloud amongst them all!" He then proceeded to the Masjidul Haraam where he called out at the top of his voice:

اَشْهَدُ اَنْ لا اِلٰـهَ اِلا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهُ

"I testify that there is none worthy of worship but Allaah and that Muhammad ρ is Allaah's messenger."

The Mushrikeen then beat him to the ground. Hadhrat Abbaas τ arrived and threw himself over Hadhrat Abu Dharr τ (to shield him) saying, "Fools! Don't you realise that he belongs to the Ghifaar tribe and that your traders have to pass them on the route they use to Shaam?!" In this manner, Hadhrat Abbaas τ saved him. The following day, Hadhrat Abu Dharr τ repeated himself. The Mushrikeen again assaulted him and Hadhrat Abbaas τ had to throw himself over him (to save him).[1]

[1] Bukhari (Vol.1 Pg.544).

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Hadhrat Ali bin Abi Taalib τ composed the following couplets concerning the blackened eye of Hadhrat Uthmaan bin Madh'oon τ:

"In thinking of times of danger
Have you become grieved and weep like a distraught person?

Or do you weep in thinking of foolish people
Who harshly oppress those who invite towards the Deen

These people shall never desist from immoral behaviour as long as they remain healthy
While deception is way with them and they cannot be trusted

Have you not seen that Allaah has reduced the good in them

And that we are upset about what happened to Uthmaan bin Madh'oon

When they fearlessly slapped him over the eye
Persistently taunting and hitting without abate

Although he did not die instantly, Allaah shall certainly punish them
Measure for measure, they shall be punished without any reduction"[1]

A narration of Ibn Is'haaq states that Waleed invited Hadhrat Uthmaan bin Madh'oon τ to return to his protection, but Hadhrat Uthmaan bin Madh'oon τ refused.[2]

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Hadhrat Faatima رضي الله عنها and Hadhrat Ali τ Suffer Extreme Hunger

[1] Abu Nu'aym in *Hilya* (Vol.1 Pg.103)
[2] *Al Bidaaya wan Nihaaya* (Vol.3 Pg.93). Haythami (Vol.6 Pg.34) has commented on the chain of narrators.

Hadhrat Faatima رضي الله عنها narrates that when Rasulullaah ρ once came to visit her, he asked, "Where are my two sons?" He was referring to (his grandsons) Hadhrat Hasan τ and Hadhrat Husayn τ. Hadhrat Faatima رضي الله عنها replied, "This morning there was nothing to even taste in our house so Ali told me that he would take them out with him because they would only cry with me and I will have nothing to give them. He then went to a certain Jewish man (to find some work)."

Rasulullaah ρ left to meet Hadhrat Ali τ and found the two boys playing in a pond with some dates in front of them. Rasulullaah ρ said, "O Ali! Should you not take my boys home before the heat gets intense?" Hadhrat Ali τ replied, "We had nothing to eat this morning. Why don't you sit awhile until I gather some dates for Faatima." Rasulullaah ρ sat down until Hadhrat Ali τ had gathered some dates, placed them in a bag and left. Rasulullaah ρ carried one of the boys and Hadhrat Ali τ the other until they brought them home.[1]

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Hadhrat Ataa narrates that he was told that Hadhrat Ali τ said, "Many days passed by when neither us nor Rasulullaah ρ had anything (to eat). I left home one day and found a lost lying on the road. For a moment, I thought to myself whether I should pick it up or not. Because of the hardship we were suffering, I ventured to pick it up and took it to a shop where I bought some flour. Taking the flour to Faatima رضي الله عنها , I told her to make dough and bake some bread. As she made the dough, (she could not even stand up straight and in her bent over position) her forelock kept hitting against the dish because of the extreme hardship (and weakness) she was suffering. After she had made the bread, I went to Rasulullaah ρ and informed him about what had happened. Rasulullaah ρ said, 'Eat the bread[2] because it is a provision that Allaah has provided for you (from unseen sources).'"[3]

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Hadhrat Muhammad bin Ka'b Qurazi narrates that Hadhrat Ali τ said, "I have seen the time when I was with Rasulullaah ρ and had a stone tied

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[1] Tabraani as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.171) with a reliable chain of narrators as confirmed by Haythami (Vol.10 Pg.316).
[2] This incident took place before the prohibition of using lost items. Nevertheless, the situation was extreme, in which case, a person is permitted to use such means to save one's life.
[3] Hanaad and Adani as quoted in *Kanzul Ummaal* (Vol.7 Pg.328). Abu Dawood (Vol.1 Pg.240) has also narrated the Hadith from Hadhrat Sahl bin Sa'd τ.

to my stomach because of hunger whereas the zakaah I now pay equals forty thousand Dinaars." Another narration states that he said, "…whereas the zakaah I pay nowadays is forty thousand Dinaars."[1]

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Hadhrat Ali τ and Hadhrat Faatima رضي الله عنها Suffer from a Lack of Clothing

Hadhrat Ali τ narrates that when he married Hadhrat Faatima رضي الله عنها , all they had as a bedding was a sheepskin that they slept on by night and on which they served food to their camel during the day. They also had no servant. [2]

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Under the veil of the night, Rasulullaah ρ and Hadhrat Abu Bakr τ left for the cave in the Thowr mountain, which is mentioned in the Qur'aan[3]. Hadhrat Ali bin Abi Taalib τ slept on Rasulullaah ρ's bed so that Rasulullaah ρ could hide from Mushrikeen spies (who would think that Rasulullaah ρ is asleep in the house). The Mushrikeen spend the night walking about and discussing how they would leap on to the person sleeping and tie him up. They continued in this manner until dawn broke and they saw Hadhrat Ali τ stand up from Rasulullaah ρ's bed. When they asked Hadhrat Ali τ where Rasulullaah ρ was, he said that he did not know. They then realised that Rasulullaah ρ had left Makkah.

The Mushrikeen then took to their mounts and started searching for Rasulullaah ρ. They also sent messages to the people at the various oases, instructing them to capture Rasulullaah ρ and promising them large rewards. They reached the cave of Thowr where Rasulullaah ρ and Hadhrat Abu Bakr τ hid and had even climbed on top of the cave (where the entrance was). Rasulullaah ρ heard their voices and Hadhrat Abu Bakr τ became worried and frightened. Rasulullaah ρ then said to him

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[1] Ahmad. Haythami (Vol.9 Pg.123) has commented on the chain of narrators.
[2] Hannaad and Deenowri as quoted in *Kanzul Ummaal* (Vol.7 Pg.133).
[3] In verse 40 of Surah Taubah where Allaah says, "**…when the two of them were in the cave**".

لاَ تَحْزَنْ إِنَّ اللّهَ مَعَنَا

"Do not grieve *(do not fear for my safety)*. **Verily Allaah is with us** *(and He will protect us from the Kuffaar)*.**"** {Surah Taubah, verse 40}

Rasulullaah ρ then made du'aa to Allaah and Allaah sent peace and tranquility to them as referred to in the following verse:

فَأَنزَلَ اللّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُواْ السُّفْلَى وَكَلِمَةُ اللّهِ هِيَ الْعُلْيَا وَاللّهُ عَزِيزٌ حَكِيم

So Allaah caused His tranquillity *(serenity, mercy and peace)* **to descend on him, assisted him with an army** *(of angels and other creation)* **that you had not seen. And** *(Allaah)* **placed the word of the Kuffaar** *(the call to Shirk)* **at the very bottom while the word of Allaah** *(the Kalimah)* **is right at the top. Allaah is Mighty, The Wise.** {Surah Taubah, verse 40}

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The Hijrah of Hadhrat Ali bin Abi Taalib τ

Hadhrat Ali τ says, "When Rasulullaah ρ left for the Hijrah to Madinah, he told me to stay behind to return the trusts that people had left with him. It was because of this that people called him "Al Ameen" ("The Trustworthy"). I stayed on for three days (after Rasulullaah ρ left) and made myself seen without hiding from the people for even a single day. I then left Makkah and followed the road Rasulullaah ρ took until I reached the neighbourhood of the Banu Amr bin Awf tribe (in Quba) where Rasulullaah ρ was staying. I stayed at the house of Kulthoom bin Hidm and Rasulullaah ρ was also staying there."[1]

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[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.8 Pg.335).

Hadhrat Uthmaan τ Supports the Opinion of Hadhrat Abu Bakr τ and the other Sahabah ψ Echo the Same Opinion

Hadhrat Abu Bakr τ then asked the others what their opinions were. A response came from Hadhrat Uthmaan τ who said, "(O Khalifah of Rasulullaah ρ!) I believe that you are truly a well-wisher of everyone who follows this Deen and are concerned about them. Therefore, whenever you have an opinion that you think is in the best interests of the masses, do feel free to carry it out for you can never be slandered for it."

In response to this, Hadhrat Talha, Zubayr, Sa'd, Abu Ubaydah, Sa'eed bin Zaid and all the other Muhaajireen and Ansaar ψ present there said, "Uthmaan has spoken the truth. Do feel free to carry out what you feel for we shall never oppose you or slander you." With this, they made other similar statements as well. Although Hadhrat Ali τ was also present, he remained silent all the while.

Hadhrat Ali τ Gives Glad Tidings to Hadhrat Abu Bakr τ, Who is Pleased by this and then Delivers a Lecture to Motivate the Sahabah ψ to March in Jihaad

(Addressing Hadhrat Ali τ) Hadhrat Abu Bakr τ said, "What is your opinion, O Abul Hasan?" Hadhrat Ali τ said, "I feel that whether you march against them yourself or whether you send others against them, you will have Allaah's assistance, Inshaa Allaah." Hadhrat Abu Bakr τ said, "May Allaah always give you good news! How do you know this?" Hadhrat Ali τ replied, "I have heard Rasulullaah ρ say that this Deen will always dominate those who oppose it until the Deen and its adherents are victorious." Hadhrat Abu Bakr τ exclaimed, "Subhaanallaah! What a beautiful Hadith! You have made me very happy with this. May Allaah always keep you happy."

Hadhrat Abu Bakr τ then stood up to address the people. After duly praising Allaah and sending salutations to Rasulullaah ρ, he said, "O people! Allaah has certainly blessed you with Islaam and honoured you with the institution of Jihaad. Through this Deen Allaah has elevated your status over the people of other religions. Therefore, O servants of Allaah, prepare to fight the Romans in Shaam. I shall appoint commanders over you and make flags for you. Obey your Rabb, do not

disobey your commanders and make good your intentions and your provisions for food and drink for Allaah is with those who have Taqwa and who do things well."

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Hadhrat Ali τ Encourages People Towards Jihaad

Hadhrat Zaid bin Wahab narrates that Hadhrat Ali τ once stood up to address the people. He said, "All praises belong to Allaah Who when He crushes something, none can mend it and when He wants something to remain intact, none can smash it. If Allaah wills, no two persons would have a quarrel and the Ummah would never dispute any of His laws. Similarly, if He wills, no underling would reject the virtue of his superiors. Fate has drawn us and the others to this place. Allaah sees and hears us and if He wills, He could hasten our punishment. Allaah controls change and has the power to expose the oppressor and make it known where the truth lies. Nevertheless, Allaah has made this world a place of actions and has made the Aakhirah a place to live forever.

لِيَجْزِيَ الَّذِينَ أَسَاؤُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

He may punish the evil-doers for their *(evil)* actions and reward those who do good with the best *(of rewards, namely Jannah)*. {Surah Najm, verse 31}

Listen attentively! Tomorrow you will face your enemy so spend a long time in salaah tonight, recite Qur'aan abundantly and beseech Allaah for assistance and steadfastness. Fight them with determination and caution and remain staunch." Hadhrat Ali τ then turned and left.[1]

[1] Tabari (Vol.4 Pg.9).
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Hadhrat Ali τ Encourages the Muslims During the Battle of Siffeen

Hadhrat Abu Amra Ansaari narrates that when giving courage to the Muslims during the Battle of Siffeen, Hadhrat Ali τ said, "Allaah has shown you a trade which will save you from a painful punishment and take you closer to all goodness[1]; (the trade is) Imaan in Allaah and His Rasool ρ and Jihaad in the path of Allaah Whose mention is most high. Allaah has determined that the rewards for this shall be forgiveness from Allaah and wonderful mansions in the eternal Jannah. Allaah has also informed you that He loves those who fight (the enemies of Islaam) in His path (standing) in rows (in front of the enemy with steadfastness and unity) as if they are a solid building. You should therefore straighten your rows like a solid building. Those wearing armour should be in front and those without armour should fall behind. Then persevere with tenacity."[2]

Hadhrat Ali τ Encourages the Muslims to Fight the Khawaarij

Hadhrat Abul Wadaak Hamdaani narrates that when Hadhrat Ali τ camped at a place called Nukhayla (close to Kufa) and had lost hope in the Khawaarij, he stood up (to address the people). After praising Allaah, he said, "He who discards Jihaad and compromises the laws of Allaah, borders on the fringe of destruction unless Allaah rescues him by His grace. Fear Allaah and fight those who oppose Allaah, who attempt to extinguish the light of Allaah, who are in error, deviant, oppressive and sinful. Neither are they proficient in reciting the Qur'aan, have no understanding of the Deen, have no knowledge of interpreting the Qur'aan and are not even long in the Deen that they could be worthy of Khilaafah. By Allaah! If they become your rulers, they will rule you in the way that Kisra and Heraclius ruled. Prepare well for your march against you enemies from the West. I have sent a message to your brothers from Basrah to come to (assist) you. Inshaa Allaah, we shall all march together (against the Khawaarij) as soon as they arrive. There is no power or might but with Allaah."[3]

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[1] Here Hadhrat Ali τ was referring to verses 10-13 of Surah Saff (Surah 61).
[2] Tabari (Vol.4 Pg.11).
[3] Tabari (Vol.4 Pg.57).

Hadhrat Ali τ delivers a lecture Concerning the Reluctance of the Muslims to March in Jihaad

Hadhrat Zaid bin Wahab narrates that in his first address to the Muslims after the Battle Nahrwaan, Hadhrat Ali τ said, "O people! Prepare to march against the enemy in a Jihaad that will draw you close to Allaah and secure a great status for you near Him. They are people who are confused about the truth, know nothing about the Qur'aan, are far from the Deen, are bewildered in rebellion and have fallen headlong in to the abyss of deviation. Prepare (to use in battle) against them whatever forces of strength (weapons) you can muster, as well as trained horses. Trust in Allaah for Allaah suffices as Defenders and Allaah suffices as Helper."

When the people failed to march and to prepare, Hadhrat Ali τ left them alone for a few days. Eventually, when he lost hope that they would prepare, he summoned their leaders and influential people. When Hadhrat Ali τ asked them for their opinions and about what it was that caused them to procrastinate, some of them complained of illness while others excused themselves on account of some pressing circumstances. Only a few of them were willing.

Hadhrat Ali τ then stood up to deliver a lecture. He said, "O servants of Allaah! What is the matter with you that you cling to the ground when you are commanded to march? Do you prefer the life of this world to that of the Aakhirah? Do you prefer humiliation and dishonour over respect? Each time I call you to wage Jihaad, your eyes start to turn like a person in the throes of death. It then seems as if your hearts have lost their senses, leaving you without any understanding and as if your eyes have been blinded so that you see nothing. By Allaah! When there is comfort and luxury, you are like the lions of he Shira forest but when you are called towards battle, you become sly foxes. I have permanently lost confidence in you people. You are not the type of horsemen with whom an attack can be launched neither people of nobility with whom refuge can be sought. I swear by Allaah that you people are the worst and most incompetent in battle. The plots of the enemy are sure to succeed against you whereas your strategies would be useless against them. Your limbs are being severed and you cannot defend ach other. Your enemies are not asleep whereas you are oblivious. A fighter is vigil and intelligent whereas one who bows to a

truce becomes humiliated. Those who fight amongst themselves are soon defeated and defeated people are suppressed and looted."

Hadhrat Ali τ continued, "You should now understand that I have rights over you just as you have rights over me. Your rights over me are that I should be your well-wisher as long as I am with you, that I should increase your shares of booty, that I should educate you so that you do not remain ignorant and that I should teach you etiquette and manners so that you are able to learn. My rights that are due from you are that you fulfil your pledge of loyalty to me and that you remain my well-wishers in my presence as well as in my absence. In addition to this, you ought to respond to me when I summon you and obey me when I issue an order. If Allaah intends good for you, you would forsake that which displeases me and return to that which pleases me. By doing this, you will receive what you want and achieve what you aspire for."[1]

Howshab Himyari Calls for Hadhrat Ali τ During the Battle of Siffeen and the Reply he Received

Hadhrat Abdul Waahid Damishqi narrates that during the Battle of Siffeen, Howshab Himyari called to Hadhrat Ali τ saying, "O son of Abu Taalib! Leave us alone for the sake of yours and our blood! We shall leave Iraq for you and you leave Shaam for us. In this way, the blood of Muslims will be spared."

Hadhrat Ali τ replied by saying, "Farfetched, O son of Umm Zulaym! I swear by Allaah that I would do this if I knew that I am permitted to compromise the Deen of Allaah. In fact, this would cause me less trouble. However, when Allaah is disobeyed and the people of the Qur'aan have the might to make a stand and wage Jihaad until Allaah's commands dominate, Allaah does not like them to remain silent and to compromise the Deen."[2]

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Hadhrat Ali τ says, "There was not a single horseman amongst us during the Battle of Badr besides Miqdaad τ. I noticed that each one of

[1] Tabari (Vol.4 Pg.67).
[2] Ibn Abdil Birr in *Isti'aab* (Vol.1 Pg.391) as well as Abu Nu'aym in *Hilya* (Vol.1 Pg.85).
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us was asleep (the night before the battle) besides Rasulullaah ρ. He was performing salaah beneath a tree and weeping until dawn broke."[1]

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Hadhrat Ali τ says, "After fighting for a while during the Battle of Badr, I rushed to see how Rasulullaah ρ was keeping. When I arrived there, Rasulullaah ρ was in Sajdah praying, 'Yaa Hayyu! Yaa Qayyoom! Yaa Hayyu! Yaa Qayyoom! ('O The Living, The Controller! O The Living, The Controller!').' Rasulullaah ρ said nothing more. I then returned to the fight and when I got back to Rasulullaah ρ, he was still in Sajdah repeating the same words. Rasulullaah ρ continued in this manner until Allaah gave him victory."[2]

Making Du'aa During the night (of a Battle)

The Du'aa Rasulullaah ρ Made on the Night Before the Battle of Badr

Hadhrat Ali τ narrates that on the night before the Battle of Badr, Rasulullaah ρsent the night in salaah praying, "O Allaah! If this group is is destroyed, You will never again be worshipped on earth." That night, some rain fell (causing the firm ground where the Mushrikeen stood to become muddy and the soft ground where the Muslims stood to become firm).[3] Another narration from Hadhrat Ali τ states that although Rasulullaah ρ was a Musaafir (traveller), he had spent the entire night in Ibaadah by the morning that the Battle of Badr was fought.[4]

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Hadhrat Muhammad bin Ali bin Husayn narrates that when Utba called for challengers during the Battle of Badr, Hadhrat Ali bin Abi Taalib τ stood up to challenge Waleed bin Utba. The two were young and of equal physique. By turning the palm of his hand and placing it on the

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[1] Ibn Khuzayma, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.316).
[2] Bayhaqi and Nasa'ee in his "Al Yown wal Layla", as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.275). Bazzaar, Abu Ya'la, Firyaabi and Haakim have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.267).
[3] Ibn Mardway and Sa'eed bin Jubayr, as quoted in *Kanzul Ummaal* (Vol.5 Pg.267).
[4] Abu Ya'la and Ibn Hibbaan, as quoted in *Kanzul Ummaal* (Vol.5 Pg.267).

ground, the narrator indicated that Hadhrat Ali τ floored Waleed and killed him. Thereafter, Shayba bin Rabee'ah stood up and Hadhrat Hamza τ got up to accept the challenge. These two men were also of equal build. Raising his hands even higher, the narrator indicated in a like manner hat Hadhrat Hamza τ killed Shayba.

Hadhrat Ali τ Resolves to Fight to Death

Hadhrat Sa'eed bin Mansoor reports that Hadhrat Ali τ said, "Once the people had left Rasulullaah ρ during the Battle of Uhud, I looked through all the dead and did not see Rasulullaah ρ there. I then said to myself, 'By Allaah! It is impossible for Rasulullaah ρ to flee and I do not see him amongst the dead. I think that Allaah has become angry with us because of what we did and had lifted his Nabi ρ. It is therefore best for me to fight until I am killed.' I then broke the sheath of my sword and attacked the Mushrikeen. When they gave way, I suddenly saw Rasulullaah ρ in their midst."[1]

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Hadhrat Abul Bakhtari and Hadhrat Maysara narrate that Hadhrat Ammaar bin Yaasir τ was fighting in the Battle of Siffeen but was not being martyred. He then approached Hadhrat Ali τ and said, "O Ameerul Mu'mineen! This is that very day (about which Rasulullaah ρ said that I would be martyred. How come I am still alive?)." Hadhrat Ali τ replied, "Do not worry about that." This occurred three times until Hadhrat Ammaar τ was given some milk. He drank it and said, "Indeed, Rasulullaah ρ said that this (milk) will be the last drink that I shall drink in this world." He then stood up and fought until he was martyred.[2]

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Hadhrat Ali τ once asked, "O people! Who is the bravest person?" "You are, O Ameerul Mu'mineen," the people submitted. Hadhrat Ali τ then said, "Although I have defeated everyone who has confronted me, I want you people to tell me who is the bravest person." "Who then?" the people said, "Who is the bravest person?" Hadhrat Ali τ replied, "He

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[1] Abu Ya'la, Ibn Abi Aasim, Boraqi and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.5 Pg.274). Haythami (Vol.6 Pg.112) has commented on the chain of narrators.

[2] Tabraani and Abu Ya'la. Haythami (Vol.9 Pg.297) has commented on the chain of narrators.

was Abu Bakr τ. We had constructed a shed for Rasulullaah ρ during the Battle of Badr and then asked who would remain with Rasulullaah ρ so that the Mushrikeen do not attack him. (Hadhrat Abu Bakr τ volunteered for the task when all others were unable to.) By Allaah! Whenever a Mushrik even drew close to us Abu Bakr τ was there with his sword drawn near the head side of Rasulullaah ρ. He attacked anyone who dared attack Rasulullaah ρ. He was certainly the bravest of people."[1]

The Bravery of Hadhrat Umar bin Khattaab τ

Hadhrat Ali bin Abi Taalib τ says, "I know of no person who did not make Hijrah secretly except for Umar bin Khattaab τ. When he decided to make Hijrah, he hung his sword from his neck, carried his bow on his shoulder and took a few arrows in his hand. He then proceeded to the Kabah where the leaders of the Quraysh were sitting in their gatherings. He went around the Kabah seven times and then performed two Rakaahs salaah by the Maqaam Ibraheem. Thereafter, he approached each gathering individually saying, "May your faces be disfigured! Whoever wants his mother to mourn him, his children to become orphans and his wife to become a widow should meet me behind this valley (to try and stop my Hijrah)." None dared follow him out.[2]

The Bravery of Hadhrat Ali bin Abi Taalib τ

The Poem of Hadhrat Ali τ after the Battle of Uhud

Hadhrat Jaabir τ narrates that after the Battle of Uhud, Hadhrat Ali τ came home to Hadhrat Faatima رضي الله عنها and said the following couplets (which meant):

"O Faatima! Take this flawless sword from me

[1] Bazzaar, as quoted *Majma'uz Zawaa'id* (Vol.9 Pg.46).
[2] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).

I am neither shaken (with fear) nor a worthless man

By my life! I have truly exerted myself to assist Muhammad ρ
and for the pleasure of my Rabb Who has complete knowledge about His bondsmen"

Rasulullaah ρ then said, "If you think that you fought well, so have Sahal bin Hunayf and Ibn Simma." Rasulullaah ρ also mentioned the name of a third Sahabi τ whose name a narrator called Mu'alla had forgotten. Hadhrat Jibra'eel υ commented, "O Muhammad ρ! I swear by your father that this is certainly an occasion of grief." Rasulullaah ρ said, "O Jibra'eel! He (Hadhrat Ali τ) is from me." To this, Hadhrat Jibra'eel υ said, "And I am from the two of you (with you two always)."[1]

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Hadhrat Abdullaah bin Abbaas τ narrates that after the Battle of Uhud, Hadhrat Ali τ came home to Hadhrat Faatima رضي الله عنها and said, "O Faatima! Take this flawless sword from me." Rasulullaah ρ then said, "If you think that you fought well, so have Sahal

[1] Bazzaar. Haythami (Vol.6 Pg.122) has commented on the chain of narrators.
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bin Hunayf and Abu Dujaana Simaak bin Harasha.”[1]

Hadhrat Ali τ Kills Amr bin Abd Wadd

Hadhrat Ubaydullaah bin Ka’b bin Maalik τ says that during the Battle of Khandaq, Amr bin Abd Wadd donned made himself recognisable so that his presence should be noticed. As he stood with his horse, Hadhrat Ali τ asked, “O Amr! Did you make a pledge to the Quraysh in Allaah’s name that if anyone called you to accept two matters, you would surely accept one of them?” “I certainly have,” replied Amr. Hadhrat Ali τ continued, “I then call you towards Allaah, His Rasool ρ and towards Islaam.” “I have no need for that!” retorted Amr. “Then,” said Hadhrat Ali τ, “I challenge you to dismount and fight me on the battlefield.” Amr responded by saying, “Why, O nephew? By Allaah, I would not like to kill you.” Hadhrat Ali τ then incensed Amr by smirking, “However, I swear by Allaah that I would like to kill you.” At this, Amr stormed forward. Both men dismounted their animal, circled the battlefield and started a furious duel. Hadhrat Ali τ then killed Amr.[2]

The Couplets Hadhrat Ali τ Recited when he Killed Amr bin Abd Wadd

A narration of Ibn Is'haaq states that Amr bin Abd Wadd was covered in armour when he stepped forward and called, “Who will fight me?” Hadhrat Ali bin Abi Taalib τ stood up and said, “I shall accept the challenge, O Nabi of Allaah ρ.” Rasulullaah ρ said, “That is Amr. Be seated.” Amr then called out again saying, “Is there nobody to fight me?” He then started making fun of the Muslims by saying, “Where is that Jannah of yours about which you claim that anyone killed from you will enter? Can you not send even one man to fight me?” Hadhrat Ali τ again stood up and volunteered for the task. However, Rasulullaah ρ again bade him to be seated. When Amr pronounced his challenge for the third time and also recited some poetry (to ridicule the Muslims),

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[1] Tabraani, narrating from reliable sources, as confirmed by Haythami (Vol.6 Pg.123).
[2] Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.5 Pg.281).

Hadhrat Ali τ got up and said, "O Rasulullaah ρ! I shall do it." "But that is Amr," cautioned Rasulullaah ρ. Hadhrat Ali τ replied, "(I am prepared to fight) Even though it is Amr." With the permission of Rasulullaah ρ, Hadhrat Ali τ walked towards Amr with the following couplets on his lips (which meant):

"Do not be hasty because coming your way

is a respondent to your challenge who is not at all helpless

He comes with true resolve and foresight
For it is truth that brings salvation to every successful person

I have great hope of setting on you
Women who wail over the bodies of the dead

Using such a powerful strike of the sword
That will be spoken about in all battles"

"Who are you?" Amr asked. "I am Ali," came the reply. "The son of Abd Manaaf?" asked Amr. Hadhrat Ali τ replied, "I am Ali the son of Abu Taalib." Amr said, "Dear nephew! Have you any uncles who are elder than you, (rather send them to fight me) for I do not like to spill your blood." Hadhrat Ali τ remarked, "However, I swear by Allaah that I would love to spill your blood." Amr flew into a rage at this. He dismounted from his animal and drew his sword which appeared to be a spark of fire. He then stormed angrily at Hadhrat Ali τ, who faced him with his leather shield.

Amr struck the shield with such force that the sword cut right through it and injured Hadhrat Ali τ's head. Hadhrat Ali τ then struck an artery of Amr's shoulder so forcefully that Amr fell to the ground. Dust then began to fly and when Rasulullaah ρ heard "Allaahu Akbar", the Sahabah ψ knew that Hadhrat Ali τ had killed Amr. Hadhrat Ali τ then recited the following couplets which meant:

"Will a band of horsemen launch a surprise attack against me?

O my companions, retreat and leave them to me

Today my anger prevents me from fleeing from the battlefield
As did the unmistaken strike of a sword to my head"

He concluded with a few verses that meant:

"By his foolish judgement, he worshipped stones
while by my correct judgement, I worship the Rabb of Muhammad ρ

When I returned, I left him lying on the ground
Like a fallen trunk of a palm lying somewhere between sand dunes and higher ground

I preserved my dignity by not taking his clothes
But had I been the one to fall, he would have snatched away all my clothing

O coalition of forces! Never think that Allaah will stop assisting
His Deen and His Nabi ρ "

Hadhrat Ali τ then went to Rasulullaah ρ, whose face was gleaming. Hadhrat Umar bin Khattaab τ asked him, "Why did you not take his armour? No Arab has armour better than his." Hadhrat Ali τ replied, "When I struck him with my sword, he used his groin area to shield himself (because of which his private parts became exposed) so I felt too shy for this cousin of mine to take off his armour."[1]

Hadhrat Ali τ Kills the Jew Marhab During the Battle of Khaybar

Hadhrat Salama bin Akwa τ narrates a lengthy Hadith in which he makes mention of the Sahabah ψ returning from fighting the Banu Fazaara. They had hardly stayed (in Madinah) for three days when they had to march to Khaybar. Hadhrat Salama τ says that (his uncle) Hadhrat Aamir τ also left (with the army) as he recited the following couplets (which meant):

"By Allaah! Were it not for You (O Allaah) we would not have received

guidance

Nor would we have given charity or performed salaah

[1] Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.106).

We can never be independent of Your grace

So do send tranquillity to us

And make our feet firm when we clash (with the enemy)"

Rasulullaah ρ asked, "Who is saying that?" When the Sahabah ψ informed Rasulullaah ρ that it was Hadhrat Aamir τ, he said, "May your Rabb forgive you." Hadhrat Salama τ says, "Whenever Rasulullaah ρ said this to anyone, they were always martyred." Riding his camel, Hadhrat Umar τ commented, "(O Rasulullaah ρ!) You should have allowed us to benefit more from Aamir." When the Sahabah ψ reached Khaybar, (one of the bravest Jewish warriors) Marhab came out brandishing his sword and reciting the following couplets (which meant):

"All of Khaybar knows that I am Marhab

A well-armed and experienced hero

(Who thrives) When the leaping flames of war arrive”

Hadhrat Aamir τ met Marhab’s challenge to a duel as he recited the following:

“All of Khaybar knows that I am Aamir
A well-armed hero who throws himself in the thick of battle”

The two men exchanged blows with their swords. When Marhab’s sword got stuck in Hadhrat Aamir τ’s shield, he attacked Marhab from

beneath but his sword accidentally severed an artery in his own arm. This caused the death Hadhrat Aamir τ. Hadhrat Salama τ says that as he was passing by a group of Sahabah ψ, he overheard them say, "All Aamir's deeds have been wasted because he killed himself." Hadhrat Salama τ then went weeping to Rasulullaah ρ who asked him what the matter was. Hadhrat Salama τ replied, "They are saying that all the deeds of Aamir are wasted." "Who is saying this?" asked Rasulullaah ρ.

"A group of your Sahabah ψ," came the reply. Rasulullaah ρ then said, "They are wrong. In fact, his reward will be double."

Rasulullaah ρ then sent for Hadhrat Ali τ, who was experiencing some pain in his eyes. "Tomorrow," declared Rasulullaah ρ, "I shall give this flag to someone who loves Allaah and His Rasool ρ." Hadhrat Salama τ says that he it was he who led Hadhrat Ali τ to Rasulullaah ρ. Rasulullaah ρ then applied some of his saliva to

Hadhrat Ali τ's eyes, which cured them instantly. He then handed the flag over to Hadhrat Ali τ. (When the battle started) Marhab then again came forward to issue a challenge as he said:

"All of Khaybar knows that
I am Marhab
A well-armed and
experienced hero
(Who thrives) When the
leaping flames of war
arrive"

Hadhrat Ali τ stepped forward to accept his challenge as he said:

"I am the one whose mother
calls a lion
Like the lion of a terrifying jungle
I give the enemy his full measure just like an open scale"

Hadhrat Ali τ then swung his sword to deliver a blow that decapitated Marhab's head. This led to the conquest of Khaybar.[1]

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Hadhrat Abu Raafi τ who was the freed slave of Rasulullaah ρ narrates that they marched with Hadhrat Ali τ to Khaybar, where Rasulullaah ρ sent him ahead with the flag. When Hadhrat Ali τ approached one of the fortresses, the people inside came out to

[1] Muslim and Bayhaqi, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.187). This narration therefore makes it clear that it was Hadhrat Ali τ who killed Marhab. A narration from Imaam Ahmad confirms this when it quotes that Hadhrat Ali τ said, "After killing Marhab, I brought his head to Rasulullaah ρ." However, Moosa bin Aqaba narrates that it was Hadhrat Muhammad bin Maslama τ who killed Marhab. The same has been reported by Muhammad bin Is'haaq and Waaqidi from Hadhrat Jaabir τ and others.
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fight him. One of the Jews struck Hadhrat Ali τ's shield, causing it to fall from his hand. Hadhrat Ali τ then ripped off one of the doors of the fortress and used it as a shield. He kept fighting with it in his hand until Allaah gave victory to the Muslims. He then threw it away. Hadhrat Abu Raafi τ says, "I saw myself with a group of seven others of which I was the eighth. Try as we did to turn that door over, we did not succeed."[1]

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Hadhrat Jaabir τ reports that during the Battle of Khaybar, Hadhrat Ali τ lifted up the door of a fortress, which the Muslims used to climb over the walls. This led to their victory. When the people tried to lift the

[1] The chain of narrators in this narration is flawed and clearly broken.
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door afterwards, forty of them were unable to do so.[1] Another narration states that seventy men had to exert themselves before they were able to put the door back on its place.[2] Yet another narration from Hadhrat Jaabir bin Samura τ states that during the Battle of Khaybar, Hadhrat Ali τ lifted up the door of a fortress, which the Muslims used to climb over the walls. This led to their victory. When the people tried to lift the door afterwards, it took forty of them to do so.[3]

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Hadhrat Abu Abdur Rahmaan Sulami τ says that he participated in the Battle of Siffeen by the side of Hadhrat Ali τ. They had appointed two men to guard Hadhrat Ali τ, who kept launching attacks whenever he could catch the enemy unawares. Hadhrat Ali τ would then not return from the attack until his sword was well coloured with blood. He would then say, "Do excuse me (for returning but) I swear by Allaah that I do not return until my sword has been dented."

Hadhrat Abu Abdur Rahmaan Sulami τ narrates further that he saw Hadhrat Ammaar bin Yaasir τ and Hadhrat Haashim bin Utba τ as Hadhrat Ali τ was fighting between two rows of the enemy. (Looking at Hadhrat Ali τ,) Hadhrat Ammaar τ said, "O Haashim! By Allaah, this man's commands are being violated and his army is being deserted. O Haashim! Jannah lies beneath flashing swords. Today I shall meet those I love, Muhammad ρ and his group. O Haashim! You are one-eyed and one-eyed people are no good if they do not swamp the battlefield." (With this incitement from Hadhrat Ammaar τ) Hadhrat Haashim τ waved the flag and said (the following couplets which mean):

"This one-eyed man has spent his life in search of a home for his family until he has become tired

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[1] Bayhaqi and Haakim. The chain of narrators in this narration is weak.
[2] *Al Bidaaya wan Nihaaya* (Vol.4 Pg.189). The chain of narrators in this narration is also weak.
[3] Ibn Abi Shayba, as quoted in Muntakhab *Kanzul Ummaal* (Vol.5 Pg.44). The chain of narrators in this narration is reliable.

Rasulullaah ρ Gives his Weapons to Hadhrat Usaama τ or to Hadhrat Ali τ

Hadhrat Jabala bin Haaritha τ narrates that whenever Rasulullaah ρ was not participating in a battle, he would give his weapons to Hadhrat Usaama τ or to Hadhrat Ali τ.[1]

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The Story of Hadhrat Ali τ and Another Man

Hadhrat Ali bin Abi Rabee'ah τ narrates that a man once came to Hadhrat Ali bin Abi Taalib τ with his son whom he intended to send on an expedition in his place. Hadhrat Ali τ said to him, "I prefer the judgement of an adult to the fighting of a youngster."[2]

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[1] Tabraani and Ahmad, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.283).
[2] Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.164).
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Hadhrat Abdullaah bin Abbaas τ says, "Three hundred and thirteen Muslims participated in the Battle of Badr. Amongst these, seventy six were from the Muhaajireen. It was on Friday the 17th of Ramadhaan that the Mushrikeen were defeated in the Battle of Badr."[1] Another narration from Hadhrat Abdullaah bin Abbaas τ states that the Sahabah ψ participating in the Battle of Badr numbered just more than three hundred and ten. The narration also adds, "The Ansaar numbered two hundred and thirty six and it was Hadhrat Ali τ who carried the flag of the Muhaajireen."[2]

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The Statement of Hadhrat Ali τ Concerning Dissension, Bid'ah, Unity and Disunity

Hadhrat Ali τ once said (to the people), "Continue doing as you have been doing (during the terms of the previous Khalifahs) because I hate disunity. Either people remain an undivided nation or I die (without seeing any disunity) as my companions (Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Uthmaan τ) had passed away." For this reason Hadhrat Ibn Seereen was of the opinion that most of the narrations that some people of extreme viewpoints narrated from Hadhrat Ali τ were false (they fabricated narrations to cause more disunity).[3]

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Hadhrat Saleem bin Qais Aamiri narrates that Ibnul Kawwaa once asked Hadhrat Ali τ about the Sunnah, Bid'ah, unity and disunity. Hadhrat Ali τ replied, "O Ibnul Kawwaa! Just as you have memorised the question, so too should you remember the reply. By Allaah, the Sunnaah is the way of Rasulullaah ρ while Bid'ah is everything that contradicts it. By Allaah, unity is the consensus of the people of truth even though they may be few while disunity is the consensus of the people of falsehood even thou they may be many."[4]

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[1] Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.269).
[2] Bazzaar. Tabraani have also reported the narration and Haythami (Vol.6 Pg.93) has commented on the chain of narrators.
[3] Bukhari, Abu Ubayd in *Kitaabul Amwaal* and Isfahaani in *Hujjah*, as quoted in *Muntakhab* (Vol.5 Pg.50).
[4] Askari, as quoted in *Kanzul Ummaal* (Vol.1 Pg.96).
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the statements of Hadhrat Ali τ and Hadhrat Zubayr τ he is most Worthy of the Position

Hadhrat Sa'd bin Ibraheem bin Abdur Rahmaan bin Auf τ narrates that Hadhrat Abdur Rahmaan bin Auf τ was with Hadhrat Umar τ when Hadhrat Muhammad bin Masalama τ broke the sword of Hadhrat Zubayr τ. Hadhrat Abu Bakr τ then stood up to address the people and excused himself (from accepting the post as Khalifah). He said, "I swear by Allaah that there was not a single day or night in which I desired leadership. Neither was I inclined towards leadership nor have I ever prayed to Allaah for it in secret or in public. However, (I accepted the post because) I feared great anarchy (amongst the Muslims without a leader). I derive no peace in leadership. I have been burdened with a formidable task that I have no power to do without the strength provided by Allaah. I still wish that someone more powerful than me was in my position today."

Although the Muhaajireen accepted what Hadhrat Abu Bakr τ had to say, Hadhrat Ali τ and Hadhrat Zubayr τ said, "The only grievance we have is that we were excluded from the consultations. However, we are also of the opinion that Abu Bakr τ is most worthy of the post after Rasulullaah ρ. He was the companion of Rasulullaah ρ in the cave and the 'second of the two'. We definitely acknowledge his status and his seniority. After all, Rasulullaah ρ did instruct him to lead the Muslims in salaah while Rasulullaah ρ was alive."[1]

The narration of Ibn Asaakir Concerning the Difference of Opinion between Hadhrat Ali τ and Hadhrat Abu Sufyaan τ

Hadhrat Suwayd bin Ghafala narrates that Hadhrat Abu Sufyaan τ once came to Hadhrat Ali τ and Hadhrat Abbaas τ and said, "O Ali and Abbaas! What is wrong that leadership is with the clan of the Quraysh that is the lowest in rank and the fewest in number? By Allaah! If you wish, I could fill Madinah with cavalry and infantry (to oppose Hadhrat Abu Bakr τ)." Hadhrat Ali τ replied, "No, by Allaah! I have no desire for you to fill Madinah with cavalry and infantry. Had we not believed that Abu Bakr τ was worthy of the post, we would have never left it to him. O Abu Sufyaan! The Mu'mineen are a people who wish well for each other. They love each other even though their homes and bodies may

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[1] Haakim (Vol.3 Pg.66) and Bayhaqi (Vol.8 Pg.152).

be far apart. On the other hand, it is the Munaafiqeen who endeavour to deceive each other."[1]

Another similar narration adds about the Munaafiqeen, "Even though their homes and bodies are close by, they are people who deceive each other. We have pledged our allegiance to Abu Bakr τ and he is most worthy of the post."[2]

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A Narration of Abdur Razzaaq and Haakim Concerning What Happened between Hadhrat Ali τ and Hadhrat Abu Sufyaan τ

Hadhrat Ibn Abjar reports that after the pledge of allegiance was taken at the hand of Hadhrat Abu Bakr τ, Hadhrat Abu Sufyaan τ went to Hadhrat Ali τ and said, "The smallest clan of the Quraysh has overpowered you with regards to leadership! Listen well! If you wish, I could fill Madinah with cavalry and infantry (to oppose Hadhrat Abu Bakr τ)." Hadhrat Ali τ said to him, "Even if you remain the enemy of Islaam and the Muslims forever, it will not affect Islaam and its people in the least. In our opinion, Abu Bakr τ is most worthy of the position."[3]

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Hadhrat Murra bin Tayyib narrates that Hadhrat Abu Sufyaan bin Harb τ approached Hadhrat Ali τ to say, "How is it that leadership has gone to that clan of the Quraysh who are the smallest in number and the lowest in rank (referring to the clan of Hadhrat Abu Bakr τ). By Allaah! If you wish, I could fill Madinah with cavalry and infantry (to oppose Hadhrat Abu Bakr τ)." Hadhrat Ali τ responded by saying, "For as long as you wish to bear enmity for Islaam and its people, Abu Sufyaan, you will not be able to harm them in the least. We have found Abu Bakr τ to be worthy of the post."[4]

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.141).
[2] *Kanzul Ummaal* (Vol.3 Pg.140).
[3] Ibn Mubaarak, as quoted in *Isti'aab* (Vol.4 Pg.87).
[4] Haakim (Vol.3 Pg.78).
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Hadhrat Sakhar τ who was Rasulullaah ρ's bodyguard[1] narrates that Hadhrat Khaalid bin Sa'eed bin Aas τ was in Yemen when Rasulullaah ρ passed away. He arrived in Madinah a month after Rasulullaah ρ's demise wearing a silken cloak. When he met Hadhrat Umar τ and Hadhrat Ali τ, Hadhrat Umar τ called out to the people, "Tear up his cloak! How can he wear silk when he is a Muslim man in times of peace?" After the people had torn his cloak up, Hadhrat Khaalid bin Sa'eed τ said, "O Abu Hasan (Hadhrat Ali τ)! O family of Abd Manaaf! Have you been overpowered in leadership?" Hadhrat Ali τ said to him, "Do you view this as a power struggle or Khilaafah?" Hadhrat Khaalid bin Sa'eed τ said, "O family of Abd Manaaf! No person better than you should overpower you in this matter (how could you allow Abu Bakr τ do so when he does not belong to the family of Abd Manaaf?)." Hadhrat Umar τ then said to Hadhrat Khaalid τ, "May Allaah smash your mouth! By Allaah! If any liar contemplates on what you have mentioned, he will do harm only to himself."[2]

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Hadhrat Abu Bakr τ Marches for Jihaad by Himself and the statement of Hadhrat Ali τ in this Regard

Hadhrat Aa'isha رضي الله عنها narrates that Hadhrat Abu Bakr τ once drew his sword and rode his animal towards Dhu Qassah. Hadhrat Ali τ took hold of the animal's reins and said, "Where are you off to, O Khalifah of Rasulullaah ρ? Today I shall says to you what Rasulullaah ρ said to you during the Battle of Uhud; 'Sheath you sword and do not cause me grief (by getting yourself injured or martyred)'. I swear by Allaah that if we suffer any grief through you (coming to harm), Islaam shall never regain its form." Hadhrat Abu Bakr τ then returned and dispatched an army instead.[3]

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[1] Rasulullaah ρ used bodyguards during a while, but then stopped using them when Allaah revealed verse 67 of Surah Maa'idah where Allaah says, **"Allaah shall protect you from the people"**.

[2] Tabari (Vol.4 Pg.28). Sayf and Ibn Asaakir have also reported the narration in brief, as quoted in *Kanzul Ummaal* (Vol.8 Pg.59).

[3] Saaji, as quoted in *Kanzul Ummaal* (Vol.3 Pg.143). Daar Qutni has also reported the narration, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.315).

The Reply that Hadhrat Ali τ gave to Hadhrat Abu Bakr τ Emphasising that they would never Accept his Relinquishing the Khilaafah nor would they ever ask him to relinquish it

Hadhrat Abul Jahhaaf narrates that for three days after people pledged their allegiance to Hadhrat Abu Bakr τ, he kept his door locked and on each day he would come out to say to the people, "O people! I have cancelled the pledge of allegiance that you have given me. You may therefore pledge your allegiance to whoever you please." Each time that he said this, Hadhrat Ali bin Abi Taalib τ responded by saying, "Neither will we accept your relinquishing the Khilaafah nor will we ever ask you to relinquish it. When Rasulullaah ρ had placed you ahead, who can ever pull you back?"[1]

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Hadhrat Zaid bin Ali narrated from his seniors that on three occasions, Hadhrat Abu Bakr τ announced from the pulpit, "Is there anyone who is displeased (with me being the Khalifah) so that I may relinquish the post?" Each time it was Hadhrat Ali bin Abi Taalib τ who replied, "Neither will we accept your relinquishing the Khilaafah nor will we ever ask you to relinquish it. When Rasulullaah ρ had placed you ahead, who can ever pull you back?"[2]

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Another narration also from Hadhrat Abdullaah bin Abbaas τ states, "I was sitting with Umar τ one day when he heaved such a sigh that I thought his ribs would crack. I said to him, 'O Ameerul Mu'mineen! It can only be a grave worry that would cause you to sight like that.' He agreed by saying, 'It is indeed something grave. I do not know to whom I should hand the post of Khilaafah over to.' He then turned to me and said, 'Perhaps you deem your companion (Ali τ) to be worthy of the post?' 'I certainly do,' I replied, 'he was one of the first Muslims and he possesses great qualities.' Umar τ commented, 'He is indeed as you say, but he is a man who enjoys jest and humour.'"

The narration then continues up to the point where Hadhrat Umar τ says, "No person is suitable for the post of Khilaafah except someone

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[1] Ushaari, as quoted in *Kanzul Ummaal* (Vol.3 Pg.141).
[2] Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.3 Pg.140).

who is strong without being harsh, who is lenient without being weak, who is generous without being extravagant and who is cautious about monetary affairs without being miserly." Hadhrat Abdullaah bin Abbaas τ used to say, "These traits were combined in no other person besides Umar τ."[1]

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Hadhrat Abdullaah bin Abbaas τ mentioned, "I used to serve Umar τ and always stood in awe of him. I went to his house one day as he sat there all alone. He then heaved such a heavy sigh that I thought he was about to die. He then raised his head to the sky and again breathed a heavy sigh. I then plucked up the courage and said to myself,' By Allaah! I am certainly going to ask him about this.' I then said to him, 'By Allaah! It must have been a grave concern that has made you sigh like this O Ameerul Mu'mineen. 'He replied, 'By Allaah! The concern is grave indeed! I cannot find anyone suitable to fill this post of Khilaafah. Perhaps you feel that your companion (Ali τ) is worthy of the post.' I responded by saying, 'O Ameerul Mu'mineen! Is he not worthy of the post since he had made Hijrah? Is he not worthy of the post because of his close companionship with Rasulullaah ρ? Is he not worthy of the post because of his family ties with Rasulullaah ρ?' Umar τ commented, 'He is indeed as you say, but he is a man who enjoys jest and humour.'"

The narration then continues up to the point where Hadhrat Umar τ says, "No person can bear the post of Khilaafah except someone who is strong without being harsh, who is lenient without being weak, who is generous without being extravagant and who is cautious about monetary affairs without being miserly." Hadhrat Abdullaah bin Abbaas τ also adds that Hadhrat Umar τ said, "None can shoulder this post of Khilaafah besides a person who does not compromise on principles, who does not behave ostentatiously and who does not give in to vain desires. None can shoulder this responsibility from Allaah besides someone who never utters any word that forces him to contradict his resolve and who judges with fairness even against his own people."[2]

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[1] Abu Ubayd in his *Gharaa'ib* and Khateeb in *Ruwaatul Maalik*.
[2] Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.3 Pg.158,159).

Hadhrat Abu Ja'far narrates that Hadhrat Umar τ requested Hadhrat Ali τ for his daughter Ummu Kulthoom's hand in marriage. Hadhrat Ali τ said, "I had intended to marry all my daughters only to the sons of Ja'far." To this, Hadhrat Umar τ said, "O Ali! Marry her to me because I swear by Allaah that there is no other person on earth who anticipates as much as I do by treating her well (this he explains later)." Hadhrat Ali τ then agreed to let Hadhrat Umar τ marry his daughter. Hadhrat Umar τ then approached the gathering of Muhaajireen who always sat in the Masjid between the grave of Rasulullaah ρ and the pulpit. They included Hadhrat Ali τ, Hadhrat Uthmaan τ, Hadhrat Zubayr τ, Talha τ and Hadhrat Abdur Rahmaan bin Auf τ. Whenever any matter presented itself to him from far off places, Hadhrat Umar τ would always inform the members of this gathering and then seek their opinions about the matter.

This time he came to them and said, "Congratulate me on my new marriage!" They all congratulated him and then asked, "Who did you marry, O Ameerul Mu'mineen?" "The daughter of Ali bin Abi Taalib," he replied. He then started to explain, "Indeed Rasulullaah ρ said, 'Every connection and relation shall be severed on the day of Qiyaamah except my connections and my relations.' I had been a companion of Rasulullaah ρ and now I wish to become his relative as well."[1]

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The Consequences of Disobeying the Ameer

Hadhrat Shamar narrates from a man who had been the chief of an area during the Khilaafah of Hadhrat Ali τ that Hadhrat Ali τ once issued an order to them and then asked, "Will you do as you have been ordered?" When the said that they would not, Hadhrat Ali τ said, "I swear by Allaah that you must do as you have been commanded otherwise the Jews and the Christians will definitely mount you necks."[2]

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[1] Ibn Sa'd, Sa'eed bin Mansoor and Ibn Rahway in brief, as quoted in *Kanzul Ummaal* (Vol.7 Pg.98). Haakim has also reported the narration claiming that it is authentic, but Dhahabi has commented on the chain of narrators.

[2] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.3 Pg.167).

Hadhrat Hasan narrates that Hadhrat Umar τ once sent for a woman whose husband had gone missing. Hadhrat Umar τ objected to the fact that people used to frequently visit her. When she was summoned, it was said to her, "Respond to the call of Umar." She bemoaned, "Alas! I am destroyed! What does Umar want with me?!" (She was pregnant and) As she was still on her way, she became so frightened that labour pains struck. She entered a house where the child was born. However, the child screamed only twice and then it died.

When Hadhrat Umar τ consulted with the Sahabah ψ (he felt responsible for the death of the child who was born prematurely because the mother's fear for him), some of them told him that nothing was due from him because he was after all the ruler and therefore had a right to reprimand people (summon them when they do wrong). Hadhrat Ali τ however, remained silent. Hadhrat Umar τ then turned to Hadhrat Ali τ and asked him what his opinion was. He said, "If they are speaking their opinions (without proof), then their opinions are wrong. If however, they are speaking from their baser desires, then they have not advised you well. I think that you are responsible for paying the Diyah (blood money) because it was you who frightened her. She miscarried the child because of you." Hadhrat Ali τ then instructed that payment of the blood money should be divided amongst the Quraysh, meaning that the money would be taken from the entire Quraysh tribe because the death was a mistake (not intentional).[1]

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The Justice of Hadhrat Ali τ

Hadhrat Ali τ Distributes the Booty Won at Isfahan

Hadhrat Kulayb narrates that when the booty won at Isfahan came to Hadhrat Ali τ, he divided it into seven shares. He found in it a loaf of bread and even divided that into seven parts, placing a piece of it on every one of the seven portions. He then summoned the commanders

[1] Abdur Razzaaq and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.300).
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of the seven parts of the army and had them draw lots to decide which of them will be given their share first.[1]

The Incident of an Arab Woman and Her Freed Slave

The grandfather of Hadhrat Isa bin Abdullaah Haashimi narrates that two women came to ask from Hadhrat Ali τ. The one was an Arab woman and the other was her freed slave. Hadhrat Ali τ instructed that each of them be given a bag of grain and forty Dirhams. The freed slave took what she was given and left. The Arab woman said, "O Ameerul Mu'mineen! You have given me as much as you have given her whereas I am an Arab and she is a freed slave?" Hadhrat replied, "I have studied the Book of Allaah and have not found in it anything denoting that the progeny of Isma'eel υ (Arabs) should be given preference over the progeny of Is'haaq υ."[2]

An Incident that took place between Hadhrat Ali τ and Hadhrat Ja'dah bin Hubayrah

Hadhrat Ali bin Rabee'ah reports that Hadhrat Ja'dah bin Hubayrah once said to Hadhrat Ali τ, "O Ameerul Mu'mineen! Two people will come to you (to judge their dispute). The one is more beloved to you than your own self (or he said "more beloved to you than your family and your wealth") while the other would readily slaughter you if he got the chance. You should therefore pass judgement in favour of the first rather than the second." Hadhrat Ali τ lightly hit him on the chest and said, "If this (passing judgement) was to please myself, I would have certainly done this. However, this is something that is done to please Allaah (and I shall therefore pass judgement according to the truth)."[3]

[1] Bayhaqi (Vol.6 Pg.348), as quoted in *Kanzul Ummaal* (Vol.3 Pg.116). Ibn Abdul Birr has also reported the narration in his *Isti'aab* (Vol.3 Pg.49).
[2] Bayhaqi (Vol.6 Pg.349)
[3] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).

The Narration of Hadhrat Asbagh bin Nabaatah in this regard

Hadhrat Asbagh bin Nabaatah narrates that he once accompanied Hadhrat Ali τ to the marketplace. When Hadhrat Ali τ noticed that the traders had trespassed their boundaries, he asked, "What is this?" When the people confirmed that the traders had indeed trespassed their boundaries, Hadhrat Ali τ said, "They have no right to do that. The Muslim marketplace is like the place where they perform salaah. Whoever arrives first at a place, it is his for the day unless he chooses to forfeit it."[1]

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The incident of Hadhrat Ali τ and a Jew has already passed in the chapter dealing with incidents about the character and actions of the Sahabah ψ that inspired people to accept Islaam.

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The Incident Between Hadhrat Ali τ and Hadhrat Uthmaan τ On the Day his House was Under Siege

Hadhrat Shaddaad bin Aws τ narrates that then when the siege of Hadhrat Uthmaan τ's house became too difficult, he peeped out to see the people and said, "O servants of Allaah!" Hadhrat Shaddaad τ says that he then saw Hadhrat Ali bin Abi Taalib τ outside his house wearing the turban of Rasulullaah ρ and his sword around his neck. In front of him was Hadhrat Hasan τ, Hadhrat Abdullaah bin Umar τ and a group of the Muhaajireen and Ansaar. They launched an assault on the rebels (surrounding the house) and dispersed them all. They then entered the house where Hadhrat Ali τ said to Hadhrat Uthmaan τ, "As Salaamu Alayka, O Ameerul Mu'mineen! Verily Rasulullaah ρ did not attain this (dominance) until he struck those who turned away with those who came forward. By Allaah! I believe that these people want nothing but to kill you, so issue the command for us to fight them. Hadhrat Uthmaan τ said, "In the name of Allaah do I implore a person who acknowledges the right he owes to Allaah and the right he owes to me

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[1] Abu Ubayd in his Amwaal, as quoted in *Kanzul Ummaal* (Vol.3 Pg.176).

that he should not spill even a cupping-glass of blood because of me and that he should not even spill his own blood because of me."

When Hadhrat Ali τ repeated his request, Hadhrat Uthmaan τ gave the same reply. Hadhrat Ali τ then left the house saying, "O Allaah! You know well that we have tried our level best." He then entered the Masjid, where it was time to perform salaah. "O Abul Hasan!" the people said to him, "Go forward and lead the salaah." Hadhrat Ali τ replied, "I shall not lead you in salaah when your Imaam is under siege. I shall rather perform salaah by myself." He then performed the salaah by himself and then went to his house. His son met him and said, "Dear father! I swear by Allaah that the rebels have barged into the house." Hadhrat Ali τ sighed, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! By Allaah! They will certainly martyr him." Some people asked, "O Abul Hasan! Where will Hadhrat Uthmaan τ be (when they martyr him)?" He replied, "In Jannah. I swear by Allaah that he will enjoy an extremely close position to Allaah." Then they asked, "And where will they (the murderers) be, O Abu Hasan?" Hadhrat Ali τ trice repeated, "By Allaah! They will be in Hell."[1]

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The Advice that Hadhrat Ali bin Abi Taalib τ Gave

His Letter to his Governors

Hadhrat Muhaajir Aamiri narrates that in the letter of appointment that Hadhrat Ali bin Abi Taalib τ wrote to some governors of certain towns, he wrote:

"Never be away from the populace for an extended period of time because when governors are away from the populace, it frustrates the people and reduces his knowledge of their affairs. In fact, by being away (and not interacting with the people), the governors will have no knowledge about that which they had been absent from. As a result of this, small things (and people) will seem big to them while big things (and people) will seem small to them. In a like manner, they will see evil as being good, good as evil and confuse the

[1] Abu Ahmad, as quoted in *Riyaadun Nudhra fi Munaaqibil Ashara* (Vol.2 Pg.128).
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truth with falsehood. A governor is after all a human and had no idea about what people hide from him and their mere speech bears no indications by which the truth can be deciphered from falsehood. A governor should therefore guard against interferences in people's rights by reducing his absence (he should make himself accessible so that he can remain in touch with affairs and will not be misled into abusing the rights of people). You are either one of two persons. You may be a person who has a magnanimous nature and who always gives were is it right. In that case, why should you remain aloof from people, thereby refraining from giving them what is rightful and from displaying your generous disposition? On the other hand, you may be a miserly person. In that case, people will very soon stay away from you and stop asking from you when they give up hope of receiving anything. However, most of the needs people will ask from you require no effort on your part because it will either be a complaint of injustice or an appeal for justice (in this case also you have nothing to fear and therefore have no need to keep aloof from them). Reap full benefit from what I have described. I shall suffice with these few words which will Inshaa Allaah benefit and guide you."[1]

Another of His Letters to his Governors

Hadhrat Madaa'ini reports that Hadhrat Ali τ wrote the following letter to some of his governors:

"Slow down and imagine that you have reached your death and that your actions have been presented before you in a place where a person deceived by the world will lament, where the one who wasted his life will wish he had repented and where the oppressor would wish to return to the world (to redress the wrong he did)."[2]

His Advice to the Governor of Ukbara

A man from the Thaqeef tribe narrates that Hadhrat Ali τ once appointed him as governor of Ukbara. While the local people of the area were with him, Hadhrat Ali τ advised him saying, "The people of

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[1] Deenowri and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).
[2] Deenowri and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).

rural Iraq are deceitful people so beware that they never deceive you. Also ensure that you take all that is due from them."

Hs then told the man to see him that evening and when he did, Hadhrat Ali τ said, "I had mentioned to you what I did so that those people should hear it. Never lash any one of them for a Dirham and never punish them by letting them stand in the sun. You should also never take from them a goat or a cow. We have been commanded only to take from them what is extra (not difficult for them to give). Do you know what is extra? It is obedience."[1]

Another narration states that Hadhrat Ali τ said, "Never sell off their grains, their summer and winter clothing or their animals of labour. Never make any of them stand in the sun (as punishment) to receive a Dirham." The man said, "In that case, O Ameerul Mu'mineen, I shall return to you as I have left (without receiving anything from them)." Hadhrat Ali τ said, "Even if you have to return as you have left (it matters not) because we have been commanded to take from them only what is more than their needs."[2]

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A narration of Hadhrat Ali τ About what Transpired Between Hadhrat Umar τ and the People with regards to Excess Wealth

Hadhrat Ali τ reports that Hadhrat Umar τ once said to the people, "We have some excess funds (what should we do with it?)." The people replied, "O Ameerul Mu'mineen! Since we have kept you too busy to attend to your family and your business, you may have it for yourself." Hadhrat Umar τ then asked Hadhrat Ali τ, "What do you have to say?" Hadhrat Ali τ replied, "The people have already given you their opinion." However, when Hadhrat Umar τ insisted, Hadhrat Ali τ said, "Why should you change your conviction into assumption (when you are certain that the wealth cannot be yours, why change this on the assumption that the people are right?)." Hadhrat Umar τ said, "You will have to prove what you are saying." "Certainly," responded Hadhrat Ali τ, "By Allaah, I can certainly prove myself. Do you recall the time when

[1] Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).
[2] Bayhaqi (Vol.9 Pg.205).
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Rasulullaah ρ sent you to collect Zakaah? Remember when you approached Abbaas bin Abdil Muttalib τ and he refused to pay his Zakaah to you because there had been a problem between you and he? You then told me to accompany you to Rasulullaah ρ to inform him about what Abbaas τ did. We then went to Rasulullaah ρ but returned because we discovered that he was feeling very cheerless. We then went back to him the following morning and when we found him in a cheerful mood, I informed him about what Abbaas τ had done. He then said to you, 'Do you not realise that a person's paternal uncle is like his father?'

We then mentioned to Rasulullaah ρ that we had found him to be cheerless on the first day but again happy on the second. He said to us, "When you came on the first day, I still had with me two Dinaars of Sadaqah funds left over and it was this that caused me to in that mood (because I was worried that I should not die with it in my possession). However, when you came on the second day, I had already spent it and that had put me in the good mood that you saw."

Hadhrat Umar τ then said, "You are right. I am grateful to you for the first thing you told me (about changing conviction to assumption) and for the second thing (reminding me of the incident)."[1]

The Incident between Hadhrat Umar τ and Hadhrat Ali τ Concerning the Distribution of some wealth

Hadhrat Talha bin Ubaydullaah τ reports that some wealth once came to Hadhrat Umar τ and he duly distributed it amongst the people. When some of it was left over, he consulted with the people about what to do with it. They said, "You should keep it for any needs that may arise." Hadhrat Ali τ who was also present there, remained silent without expressing any opinion. Hadhrat Umar τ asked him, "What is the matter, O Abul Hasan? Why are you not saying anything?" "The people have already spoken," replied Hadhrat Ali τ. When Hadhrat Umar τ insisted that Hadhrat Ali τ voice his opinion, Hadhrat Ali τ said, "Allaah has already distributed this wealth (by detailing the recipients in the Qur'aan. The remaining amount should also be distributed likewise)."

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[1] Ahmad, Abu Ya'la, Dowraqi, Bayhaqi and Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.4 Pg.39). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.4 Pg.382). *Haythami* (Vol.10 Pg.237) has commented on the chain of narrators.

Hadhrat Ali τ then proceeded to mention the incident when wealth arrived from Bahrain and Rasulullaah ρ had not yet distributed all of it when nightfall prevented him from completing. Rasulullaah ρ then performed all his salaahs as he stayed in the Masjid (without returning home) and the concern (to complete the task) was clearly noticeable on his face until everything had been distributed. Hadhrat Umar τ then instructed Hadhrat Ali τ to complete the distribution, which he did. Hadhrat Talha τ says that his share from this amounted to eight hundred Dirhams.[1]

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Hadhrat Sahl bin Sa'd τ reports that Rasulullaah ρ had seven Dinaars with him, which he left in the custody of Hadhrat Aa'isha رضي الله عنها . When Rasulullaah ρ fell ill, he said, "O Aa'isha! Send the gold (the Dinaars) to Ali." He then fell unconscious and Hadhrat Aa'isha رضي الله عنها became preoccupied with tending to him. Rasulullaah ρ then repeated the instruction several times but each time he fell unconscious and Hadhrat Aa'isha رضي الله عنها was again preoccupied with nursing him. Rasulullaah ρ eventually sent for Hadhrat Ali τ, who then gave the Dinaars to the poor as Sadaqah.

On Tuesday evening when Rasulullaah ρ started suffering the pangs of death, Hadhrat Aa'isha رضي الله عنها sent her lantern to as lady who was her neighbour with the message, "Please fill some oil in our lantern for us because Rasulullaah ρ is already suffering the pangs of death."[2]

The Incident of Hadhrat Ali τ and a Beggar

Hadhrat Ubaydullaah bin Muhammad bin Aa'isha narrates that when a beggar came to the Ameerul Mu'mineen Hadhrat Ali τ, he said to (his son) Hadhrat Hasan τ or Hadhrat Husayn τ, "Go to your mother and tell her to give one of the six Dirhams that I had left with her." His son went and later returned with the message that she said, "You had left the six Dirhams to purchase flour." Hadhrat Ali τ said, "The Imaan of a person cannot be true until he has more trust in that which is in Allaah's hands than that which is in his hands." He then sent a

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[1] Bazzaar. *Haythami* (Vol.10 Pg.239) has commented on the chain of narrators.
[2] Tabraani in his *Kabeer*, narrating from reliable sources. Ibn Hibbaan has reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.178).
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message to her to send all six Dirhams. When she did so, he gave it all to the beggar.

Hadhrat Ali τ had not yet even changed his posture when a man arrived selling a camel. "How much for the camel?" Hadhrat Ali τ asked. "A hundred and forty Dirhams," the man replied. Hadhrat Ali τ told the man to tie the camel by him with the understanding that he would pay for it after a while. The man tied the camel there and then left. Another man then passed by and asked who the camel belonged to. When Hadhrat Ali τ informed him that the camel was his, the man asked him whether he would sell it. "Certainly," replied Hadhrat Ali τ. "How much?" he asked. "For two hundred Dirhams," was the reply. The man agreed to buy it, handed over the two hundred Dirhams and then took the camel.

Hadhrat Ali τ then paid a hundred and forty Dirhams to the man whom he had promised to pay and then returned with the sixty Dirhams to (his wife) Hadhrat Faatima رضي الله عنها. (Seeing the money) She asked, "What is this?" Hadhrat Ali τ replied, "This is what Allaah has promised us on the lips of His Nabi ρ:

مَن جَاء بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

Whoever brings *(carries out)* **a good act will receive ten times as much.[1]"**[2]

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Hadhrat Muhammad bin Seereen narrates that a chief of a rural area of Iraq once requested Hadhrat Abdullaah bin Ja'far τ to ask (Ameerul Mu'mineen) Hadhrat Ali τ to address a need he had. Hadhrat Abdullaah bin Ja'far τ therefore interceded on his behalf and Hadhrat Ali τ acceded to the request. The chief then sent forty thousand Dirhams to the Hadhrat Abdullaah bin Ja'far τ with the message that it was from him. Hadhrat Abdullaah bin Ja'far τ returned the money with the message, "We do not sell our good deeds."[3]

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Hadhrat Hasan Basri says that he once attended a gathering in the Jaami Masjid of Basrah where he found some Sahabah ψ speaking

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[1] Surah An'aam, verse 160.
[2] Askari, as quoted in *Kanzul Ummaal* (Vol.3 Pg.311).
[3] Ibn Abi Dunya and Kharaa'iti, as quoted in *Isaabah* (Vol.2 Pg.290).

about the abstinence of Hadhrat Abu Bakr τ and Hadhrat Umar τ. They were also discussing the personalities of the two man and the military conquests that Allaah had give Islaam under their leadership. Moving closer to the gathering, he found Hadhrat Ahnaf bin Qais Tameemi τ sitting with them. Hadhrat Ahnaf τ was saying, "Umar bin Khattaab τ dispatched us on a military expedition to Iraq and it was then that Allaah allowed us to conquer Iraq and various Persian cities. There we took possession of white Persian and Khurasan cloth, which we took with us and started to wear. When we came to Hadhrat Umar τ (in Madinah), he turned his face away from us and did not speak to us. This was a hard blow to the Sahabah ψ. We then approached his son Abdullaah bin Umar τ who was sitting in the Masjid. When we complained to him about the cold treatment we received from the Ameerul Mu'mineen, he said, 'The Ameerul Mu'mineen (ignored you because he) saw you wearing clothing that he neither saw Rasulullaah ρ nor his successor Abu Bakr τ wearing.'"

Hadhrat Ahnaf τ continues, "We then returned to our homes, removed the clothing and wore the clothing that Umar τ was used to seeing us wear. (When we again went to meet him) Hadhrat Umar τ stood up and greeted each one of us individually. He even embraced each of us as if he had never seen us before. When we brought the booty before him, he distributed it equally between us. Amongst the booty presented to him was a container with yellow and red sweetmeats. When he tasted it, he found it to be extremely delicious. He then turned to us and said, 'O assembly of Muhaajireen and Ansaar! I swear by Allaah that it will be for food like this that a son will kill his father and a brother will kill his brother.' According to his instructions, the sweetmeats were then distributed amongst the children of those Sahabah ψ who were martyred during the time of Rasulullaah ρ. Hadhrat Umar τ then got up and left, with the Sahabah ψ walking behind him."

Some of the Sahabah ψ said, "O assembly of Muhaajireen and Ansaar! Just look at the abstinence of this man and his attire. We have had to endure plenty of embarrassment on account of him because since Allaah has granted him victory over the domains of Rome and Persia and the far reaches of the East and West, many Arab and non-Arab delegations come to him and see him wearing the same robe with twelve patches. You people are the senior companions of Rasulullaah ρ who are veterans of many great battles. You are also the early vanguards from the Muhaajireen and Ansaar. Therefore, O companions of Rasulullaah ρ, why do you not ask him to change his robe for

something softer that would instil awe into someone looking on. He should also have (an elaborate) meal platter served to him every morning and another every evening from which he could eat and also feed the Muhaajireen and Ansaar with him."

All of them unanimously agreed that only two persons could suggest this to Hadhrat Umar τ. They were Hadhrat Ali bin Abi Taalib τ because he was the boldest before Hadhrat Umar τ and also his father-in-law. The other was Hadhrat Umar τ's daughter Hadhrat Hafsah رضي الله عنها because she was the wife of Rasulullaah ρ. Hadhrat Umar τ respected her because of her relationship with Rasulullaah ρ. When they approached Hadhrat Ali τ, he refused to do it and referred the people to the wives of Rasulullaah ρ because they were after all the mothers of all Mu'mineen and could therefore address Hadhrat Umar τ without fear.

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Hadhrat Abu Umaamah bin Sahl bin Hunayf τ says that for a long period of time, Hadhrat Umar τ took nothing from the Baytul Maal. He eventually reached a stage where he started suffering poverty (because involvement in public matters gave him no time to engage in trade). He then sent for some of the Sahabah ψ to consult with them. He addressed them saying, "My task has preoccupied me (from earning), so what (allowance) do you see appropriate for me?" Hadhrat Uthmaan bin Affaan τ replied, "(So much) That you are able to eat and feed others as well." Hadhrat Sa'eed bin Zaid bin Amr bin Nufayl τ echoed the opinion. Hadhrat Umar τ then asked Hadhrat Ali τ, "What have you to say about it?" Hadhrat Ali τ replied, "(So much that is sufficient for your) Morning and evening meals." Hadhrat Umar τ abided by this opinion.[1]

The Statement of Hadhrat Ali τ About the Virtue of Feeding Others

Hadhrat Ali τ once mentioned, "To gather a few of my friends to share a *Saa* of food is more beloved to me than proceeding to the marketplace to purchase a slave and set him free."[2]

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[1] Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.411).

[2] Bukhari in his *Adabul Mufrid* and Ibnul Zanjway, as quoted in *Kanzul Ummaal* (Vol.5 Pg.65).
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The Practice of Ameerul Mu'mineen Hadhrat Ali τ

Hadhrat Asbagh bin Nubaata reports that a man came to Hadhrat Ali τ saying, "O Ameerul Mu'mineen! I have a need that I have already placed before Allaah before coming to you. If you are able to fulfil it, I shall praise Allaah and be thankful to you. If you are unable to fulfil it, I shall praise Allaah and excuse you." Hadhrat Ali τ said, "Write down your request on the ground because I do not like to see the humiliation of begging on your face." The man then wrote that he was a destitute. Hadhrat Ali τ instructed that a set of clothing be brought to him and when it came, he gave it to the man. The man wore the clothes and the recited the following couplets (in praise of Hadhrat Ali τ, which mean):

"You have given me clothing, the beauty of which will soon fade
While I shall give you the most excellent clothing of praise

Should you receive my good praise, you have received great honour
And you will want nothing else in return for what I have to say

Praise revives the mention of a person
Just as the waters of the rain revive the plains and mountains

Never give up the good that Allaah inspires you to do
Because every servant shall be rewarded for the deeds they do"

Hadhrat Ali τ then sent for some gold coins and when a hundred coins were brought to him, he gave it all to the man. To this, Hadhrat Asbagh remarked, "O Ameerul Mu'mineen! A set of clothing and a hundred gold coins?!" Hadhrat Ali τ replied, "Certainly! I have heard Rasulullaah ρ say, 'Treat people according to their status' and this is the status of this man in my regard."[1]

[1] Ibn Asaakir and Abu Moosa Madeeni in his *Kitaabu Istid'aail Libaas*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.324).
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The narration has already passed about the equality that Hadhrat Ali τ exercised when he said to the Arab woman to whom he had given as much as he gave a slave woman, "I have studied the Book of Allaah and have not found in it anything denoting that the progeny of Ismaa'eel υ (Arabs) should be given preference over the progeny of Is'haaq υ."[1]

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Hadhrat Jubayr bin Huwayrith τ reports that Hadhrat Umar τ consulted with the people concerning the filing of a register. Hadhrat Ali τ advised him to annually distribute all the money collected without keeping back anything. Hadhrat Uthmaan bin Affaan τ said, "I feel that plenty of wealth will be coming in, which will be enough to give everyone. If record is not kept of the people to know who had taken and who had not, the matter will get out of control." Thereafter, Hadhrat Waleed bin Hishaam bin Mughiera said, "O Ameerul Mu'mineen! I have been to Shaam where I saw the rulers keep registers and records of the soldiers in their armies. You should therefore also keep registers and records of the soldiers in the army." Hadhrat Umar τ accepted this proposal and called for Hadhrat Aqeel bin Abi Taalib τ, Hadhrat Makhrama bin Naufal τ and Hadhrat Jubayr bin Mut'im τ, all of whom very well knew the lineage of the Quraysh.

Hadhrat Umar τ gave the three men instructions to make a record of all the people according to their status. When they started writing the record, they commenced with the Banu Haashim (the family of Rasulullaah ρ). Thereafter, they recorded Hadhrat Abu Bakr τ and his tribe, followed by Hadhrat Umar τ and his tribe. They did this to correspond with the sequence of the Khilaafah. When Hadhrat Umar τ looked at the register, he said "By Allaah! This is how I would have liked it to be. However, I want you to start with Rasulullaah ρ followed by all his relatives according to their closeness in relationship to him. You should then eventually place Umar wherever Allaah has had him placed."[2]

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[1] See the chapter entitled "The Justice of Hadhrat Ali τ" under the subheading, "The Incident of an Arab Woman and Her Freed Slave".

[2] Ibn Sa'd (Vol.3 Pg.212) and Tabari (Vol.5 Pg.22), as quoted in *Kanzul Ummaal* (Vol.2 Pg.316).

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Hadhrat Umar τ Reverts to the Opinion of Hadhrat Abu Bakr τ and Hadhrat Ali τ Concerning the Distribution of Wealth

Hadhrat Umar bin Abdullaah τ the freed slave of Ghafra reports that when Rasulullaah ρ passed away, plenty of wealth arrived from Bahrain. He then narrated the entire narration as has appeared earlier[1]. The narration also mentions that Hadhrat Umar τ once came out for the Jumu'ah salaah and after praising Allaah, he addressed the people saying, "The news has reached me that some of you have said that when Umar dies (or they said when the Ameerul Mu'mineen dies), we will instantly pledge allegiance to a certain person just as people instantly pledged allegiance to Abu Bakr τ. There is no doubt that the pledge of allegiance to Abu Bakr τ took place very suddenly, but where will we find another person like Abu Bakr τ to whom we would be prepared to fully submit ourselves as we did for Abu Bakr τ? Abu Bakr τ was of the opinion that the distribution of wealth should be with total equality whereas my opinion was that some people be given more. However, if I live this year, I shall switch to the opinion of Abu Bakr τ because his opinion is better then mine." The narration still continues further. [2]

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Hadhrat Ali τ distributed things amongst the people thrice in a year. When some wealth arrived from Isfahaan, he announced, "Come early in the morning for the fourth round of gifts, for I am not your treasurer (I do not amass wealth for you)." He then distributed everything, even the ropes (that held the animals). While some people took them, others returned them.[3]

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[1] Under the heading "The Manner in which Hadhrat Abu Bakr τ Distributed Wealth" and the subheading "The Incident of the Wealth that Arrived from Bahrain".

[2] Bazzaar. Haythami (Vol.6 Pg.6) has commented on the chain of narrators.

[3] Abu Ubayd in his *Amwaal*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.320).

Hadhrat Umar τ and Hadhrat Ali τ Distribute Everything in the Baytul Maal

Hadhrat Ali bin Rabee'ah Waalibi reports that Ibn Nabbaaj once came to Hadhrat Ali τ and said, "O Ameerul Mu'mineen! The Baytul Maal of the Muslims is full of gold and silver." Hadhrat Ali τ exclaimed, "Allaahu Akbar!" and then stood up with the support of Ibn Nabbaaj. Standing by the Baytul Mall, Hadhrat Ali τ recited the following couplet (which means):

"These are the fruits ready for picking and the best of it is still here (I have taken none of it)
Whereas the picker usually has his hand to his mouth (ready to consume the fruit)"

He then continued, "O Ibn Nabbaaj! Bring the people of Kufa here." When an announcement was made (and the people arrived), Hadhrat Ali τ distributed everything that lay in the Baytul Maal. As he distributed, he said, "O gold and O silver! Deceive someone else besides me." Addressing the people, he said, "Take! Take!" Eventually there was not a single Dinaar or Dirham left. Hadhrat Ali τ then instructed Ibn Nabbaaj to wash out the Baytul Maal and (after it was washed out) he performed two Rakaahs salaah in it.[1]

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Hadhrat Mujamma Taymi reports that Hadhrat Ali τ used to sweep the Baytul Maal and perform salaah in it. He made it a place for his salaah in the hope that it would testify on his behalf on the Day of Qiyaamah.[2]

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Hadhrat Mu'aadh bin Alaa reports from his grandfather that he heard Hadhrat Ali τ say, "I have received nothing from your spoils of war besides this date container that a chief of one of the rural towns gave me as a gift." He then went down to the Baytul Maal where he distributed everything it contained. He then recited the following couplet (which means):

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.81).
[2] *Isti'aab* (Vol.3 Pg.49).

"Successful is the one who has a little basket
From which he eats once a day"

Hadhrat Antara Shaybaani says that Hadhrat Ali τ used to collect *Jizya* and *Kharaaj* from every artisan. For this, he took something of their crafts. In fact, he even took from cloth makers some of their needles, knitting needles, cottons and thread. He then distributed this amongst the people. He would never leave anything for a night in the Baytul Maal without distributing it. The only time he would leave it for the morning was when he was too preoccupied with something else. He would always say, "O world! Go and deceive someone other than myself." He often recited the following couplet (which means):

"These are the fruits ready for picking and the best of it is still here (I have taken none of it)
Whereas the picker usually has his hand to his mouth (ready to consume the fruit)"

Abu Ubayd reports a narration from Hadhrat Antara which states that he once went to Hadhrat Ali τ when (his slave) Qambar arrived and said, "O Ameerul Mu'mineen! You have left nothing (after distribution) whereas your family are also entitled to a share of the wealth. However, I have kept something aside." "What have you kept aside?" enquired Hadhrat Ali τ. "Come and see for yourself," Qambar replied. He then took Hadhrat Ali τ to the house where there was a large gold plated dish filled with dishes of gold and silver. When he saw this, Hadhrat Ali τ exclaimed, "Shame on you! Do you wish to fill my house with a raging fire?!" He then started weighing the dishes and giving a portion to the chiefs of every tribe. Thereafter, he said:

"These are the fruits ready for picking and the best of it is still here (I have taken none of it)
Whereas the picker usually has his hand to his mouth (ready to consume the fruit)"

Addressing the wealth, he added further, "Do not deceive me. Go an deceive someone else."[1]

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.81), as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.57). Ahmad in his *Zuhd* and Musaddad has also reported the narration, as also quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.57).

Hadhrat Antarah reports that he went to Hadhrat Ali bin Abi Taalib τ in (a suburb of Kufa called) Khowrnaq. Hadhrat Ali τ was wearing a shawl and shivering from the cold. Hadhrat Antarah said, "O Ameerul Mu'mineen! You are shivering from cold when Allaah has allotted a share for you and your family from the wealth (of the state)?" Hadhrat Ali τ replied, "I swear by Allaah that do not wish to take anything from the wealth of the people. I have even brought this shawl from my house in Madinah."[1]

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Hadhrat Ali τ narrates that Rasulullaah ρ once informed them that an angel came to him and said, "O Muhammad ρ! Your Rabb sends Salaams to you and offers to turn the rocky plains of Makkah into gold for you if you would have it." However, Rasulullaah ρ looked towards the sky and said, "No, O my Rabb! I prefer to rather have something to eat one day so that I may thank you and stay hungry the next day so that I may beg from You."[2]

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The Incident of Hadhrat Ali τ with Rasulullaah ρ when he was Experiencing Extreme Hunger

Hadhrat Abdullaah bin Abbaas τ reports that the news once reached Hadhrat Ali τ that Rasulullaah ρ was experiencing severe hunger. Hadhrat Ali τ therefore left home to look for some work by which he could earn something to alleviate the plight of Rasulullaah ρ. When he entered the orchard of a Jewish man, the man asked him to draw seventeen buckets of water from the well for a price if one date for every bucket drawn. The Jew then allowed Hadhrat Ali τ to choose what type of dates he wanted and Hadhrat Ali τ chose seventeen *Ajwah* dates. When Hadhrat Ali τ brought the dates, Rasulullaah ρ asked, "Where did you get this from, Abu Hasan?" Hadhrat Ali τ replied, "O Nabi of Allaah ρ! When I heard about your hunger, I went out to look for a job to get you this food." "Was it the love of Allaah and for His Rasool ρ that motivated you to do this?" Rasulullaah ρ asked. "It

[1] Abu Ubayd, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.3). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.82).
[2] Askari, as quoted in *Kanzul Ummaal* (Vol.4 Pg.39).

certainly was," came the reply. Rasulullaah ρ then said, "Whenever a servant of Allaah loves Allaah and His Rasool ρ, poverty comes to him faster than water flowing downstream. The person who loves Allaah and His Rasool ρ should prepare a shield (of patience and abstinence) against tribulations."[1]

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Hadhrat Muhammad bin Seereen narrates that a chief of a rural area of Iraq once requested Hadhrat Abdullaah bin Ja'far τ to ask (Ameerul Mu'mineen) Hadhrat Ali τ to address a need he had. Hadhrat Abdullaah bin Ja'far τ therefore interceded on his behalf and Hadhrat Ali τ acceded to the request. The chief then sent forty thousand Dirhams to the Hadhrat Abdullaah bin Ja'far τ with the message that it was from him. Hadhrat Abdullaah bin Ja'far τ returned the money with the message, "We do not sell our good deeds."[2]

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The Abstinence of Hadhrat Ali bin Abi Taalib τ

His Food

A man from the Thaqeef tribe says, "Hadhrat Ali τ appointed me as governor of a place called Ukbara. It was place in rural Iraq where no Muslims lived. Hadhrat Ali τ told me to meet him the following day at the time of Zuhr. When I went to him, I found no doorman to prevent me from entering and saw him sitting down with a jug and a glass of water. When he asked for a bag to be brought to him, I thought, 'Perhaps he trusts me so much that he is going to give me a precious jewel'. I had no idea what was in the bag. It was sealed and when he broke the seal, I was surprised to find that there was barley flour inside. He took some out of the bag, put it in a cup and then poured water into it. He drank the mixture and also gave me drink. Unable to contain myself, I said, 'O Ameerul Mu'mineen! You are having this in Iraq when Iraq has foods much better than this?' He replied, 'By Allaah! I do not have these bags sealed because of stinginess. The

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.321).
[2] Ibn Abi Dunya and Kharaa'iti, as quoted in *Isaabah* (Vol.2 Pg.290).

reason (for sealing them) is that I buy exactly how much I need (from Madinah) and fear that it should not deplete (by spilling) because I would then have to cook something else (from Iraq). This is my way of looking after it because I do like anything but pure foods to enter my belly.'"

Hadhrat A'mash reports that although Hadhrat Ali τ used to feed people well at lunches and dinners, he only ate food brought for him from Madinah.[1]

His statement when he was Served some Faalooda

Hadhrat Abdullaah bin Shareek reports form his grandfather that some *Faalooda*[2] was once served to Hadhrat Ali τ. Addressing the *Faalooda*, Hadhrat Ali τ said, "You have an excellent fragrance, a wonderful colour and delicious taste. However, I do not wish to get myself accustomed to something that I am not used to having."[3]

His clothing

Hadhrat Zaid bin Wahab narrates that Hadhrat Ali τ once came before them wearing a shawl and lower garment tied (to his waist) with a strip of cloth. When someone commented on this, Hadhrat Ali τ said, "I am wearing this because it keeps pride away, it is convenient for performing salaah and so that it may become a common practice amongst the Mu'mineen."[4]

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It is reported that Hadhrat Ali τ wore a lower garment made of coarse cloth. He once said, "I bought this garment for five Dirhams and will sell it to anyone who gives me a profit of one Dirham."[5]

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.82).
[2] A sweet drink used as a dessert.
[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.81). Hadhrat Abdullaah bin Imaam Ahmad has reported a similar narration in his *Zawaa'id*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).
[4] Ibn Mubaarak, *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).
[5] Bayhaqi, *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).
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He Sells his Sword to Buy a Garment

Hadhrat Mujammi bin Sam'aan Taymi narrates that Hadhrat Ali τ once took his sword to the marketplace and announced, "Who will buy this sword from me? I would never have sold it if I had four Dirhams to buy myself a lower garment."[1]

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Hadhrat Saalih bin Abil Aswad reports from someone else that he once saw Hadhrat Ali τ riding a donkey with both his legs hanging on one side as he said, "It is I who holds the world in contempt."[2]

His Statement about How Much of Public Funds are Permissible for the Khalifah

Hadhrat Abdullaah bin Razeen reports that they once went to meet Hadhrat Ali τ on the occasion of Eidul Adha. Hadhrat Ali τ served them a dish prepared with cubes of meat and bran. We remarked, "May Allaah always keep you well! It would have been better if you had fed us duck because Allaah has given plenty." Hadhrat Ali τ replied, "O Ibn Razeen! I heard Rasulullaah ρ say, 'It is not permissible for a Khalifah to take anything from Allaah's money (public funds) besides two dishes. One for himself and his family and the other to place before people.'"[3]

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The Narration of Hadhrat Ali τ and the Statement of Rasulullaah ρ

Hadhrat Ali τ says, "One winter morning I left home extremely hungry with the cold almost killing me. There was a piece of undyed leather at home which was still smelly. I cut it to put my head through and tied it

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[1] Ya'qoob bin Sufyaan, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.3).
[2] Baghawi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.5).
[3] Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.3).

to my chest to ward off the cold. By Allaah, there was nothing at home that I cold eat and had there been any food in Rasulullaah ρ's house, some of if it would have definitely reached me. As I was walking in one end of Madinah, I peeped through a hole in the wall of an orchard where I saw a Jew standing in his orchard. He said, 'What is the problem, O Bedouin? Are you prepared to ear a date for every bucket of water you draw from the well?' 'Certainly,' I replied, 'open the gate.' I entered the orchard after he opened the gate and started drawing water. He gave me a date for every bucket I drew until my hand was full of dates. I then said, 'That is enough for now.' I ate the dates and then put my mouth to a stream of water to drink.

Thereafter, I arrived before Rasulullaah ρ who was sitting in the Masjid with a group of Sahabah ψ. It was then that Mus'ab bin Umayr τ appeared wearing a patched shawl. Rasulullaah ρ mentioned the opulence that Mus'ab was used to (before becoming a Muslim) and seeing his condition (at the time), Rasulullaah ρ's eyes filled with tears and he started weeping. Rasulullaah ρ then said, 'What will be your condition when that time comes when one of you would be wearing an outfit in the mornings and then another in the evenings, and your homes will be adorned like the covering of the Kabah?' We replied, 'In that time, we shall be in a better position because we will have others to do the hard work for us while we free ourselves for Ibaadah.' 'No,' said Rasulullaah ρ, 'You are better off today than you would be during those days.'"[1]

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The Narration of Hadhrat Ali τ

Hadhrat Ali bin Abi Taalib τ narrates that when they (the family of Rasulullaah ρ) started the burial preparations for Rasulullaah ρ, they locked the door and did not allow anyone in. While the Ansaar shouted, "We are the maternal relatives of Rasulullaah ρ and have a high standing in Islaam!" the Quraysh shouted, "We are his paternal relatives!" Hadhrat Abu Bakr τ then shouted saying, "O assembly of Muslims! Every family has a greater right to the burial of their family members than others do. We therefore plead to you in the name of

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[1] Tirmidhi, Abu Ya'la and Ibn Rahway, as quoted in *Kanzul Ummaal* (Vol.3 Pg.321). Haythami (Vol.10 Pg.314) has commented on the chain of narrators.
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Allaah (not to enter) because if you enter, you will be pushing back others (those who are entitled to enter). By Allaah! None should enter besides those who are called."

A narration of Hadhrat Ali bin Husayn states that the Ansaar shouted, "We have a right (to arrange the burial) because Rasulullaah ρ is the son of our sister and because we have a high standing in Islaam." When they lodged their request with Hadhrat Abu Bakr τ, he said, "A family has the greatest right to members of their family. You may put the request to Ali τ and Abbaas τ because none may enter the room besides those whom they permit."[1]

The Narration of Hadhrat Abdullaah bin Abbaas τ in this Regard

Hadhrat Abdullaah bin Abbaas τ reports that Hadhrat Aa'isha رضي الله عنها and Hadhrat Hafsah رضي الله عنها were with Rasulullaah ρ when his illness grew severe. When Rasulullaah ρ saw Hadhrat Ali τ enter the room, he lifted his head and said, "Come closer. Come closer." Hadhrat Ali τ let Rasulullaah ρ lean against him and remained with Rasulullaah ρ until he passed away. When Rasulullaah ρ passed away, Hadhrat Ali τ stood up and locked the door. Hadhrat Abbaas τ and the members of the Banu Abdul Muttalib family came and stood (guard) at the door.

(Addressing Rasulullaah ρ) Hadhrat Ali τ said, "May my parents be sacrificed for you! You were so pure in life and now so pure in death." There wafted from the body of Rasulullaah ρ an extremely wonderful fragrance that people had never smelt before. Hadhrat Abbaas τ then said to Hadhrat Ali τ, "What is happening here? Leave all that weeping like women do. Pay attention to your leader (Rasulullaah ρ)." Hadhrat Ali τ then asked for Hadhrat Fadhl bin Abbaas τ to be brought to him (to assist him). At this stage the Ansaar requested, "We plead to you in the name of Allaah and by the affinity we have with Rasulullaah ρ (that you allow one of us to be part of the burial preparations)." Hadhrat Ali τ and those with him allowed in an Ansaari called Hadhrat Aws bin Khowlay who carried a bucket of water in one hand.

(Before starting the bathing) They heard a voice in the house saying, "Do not remove Rasulullaah ρ's clothing. Bathe him as he is in his

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[1] Ibn Sa'd (Vol.2 Pg.61).

clothing." Hadhrat Ali τ then washed Rasulullaah ρ by placing his hand beneath the clothing as Hadhrat Fadhl τ held the clothing up and the Ansaari brought the water. Hadhrat Ali τ wore a cloth over his hand (as a glove) as he placed his hand beneath the clothing.[1]

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The Narration of Hadhrat Ali τ

Hadhrat Ali τ narrates that when Rasulullaah ρ was placed on a bed, he said to the people, "None shall be the Imaam (to lead the Janaazah salaah) because Rasulullaah ρ is the Imaam while alive and after his demise. The people then started entering (the room) in groups and performed the salaah in rows without any of them being the Imaam. They all said "Allaahu Akbar" as Hadhrat Ali τ stood directly in front of Rasulullaah ρ and said:

اَلسَّلامُ عَلَيْكَ ايُّهَا النَّبِيُّ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ

"Peace be on you, O Nabi ρ together with the mercy of Allaah and His blessings."

He then continued, "O Allaah! We testify that Rasulullaah ρ conveyed whatever was revealed to him. He was a well-wisher of the Ummah who strove in the path of Allaah until Allaah gave honour to His Deen and His Words (Deen) was completed. O Allaah! Make us people who follow the guidance revealed to him, keep us steadfast and allow us to meet him again" The other Sahabah ψ said, "Aameen! " After all the men had completed, the women did the same, followed by the children.[2]

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The Grief of Hadhrat Ali τ

Hadhrat Abdur Rahmaan bin Sa'eed bin Yarboo τ narrates that Hadhrat Ali bin Abi Taalib τ one day had his face covered and was extremely

[1] Tabraani. Haythami (Vol.9 Pg.36) has commented on the chain of narrators. Ibn Maajah has reported a part of the narration while Ibn Sa;d (Vol.2 Pg.63) has also reported a similar narration.
[2] Ibn Sa'd (Vol.2 Pg.70), as quoted in *Kanzul Ummaal* (Vol.4 Pg.55).

grieved. "I notice that you are deeply grieved," enquired Hadhrat Abu Bakr τ. Hadhrat Ali τ replied, "Such grief has overcome me that had to befallen you." To this Hadhrat Abu Bakr τ said, "Look at what he is saying! I ask you in the name of Allaah to tell me whether any other person is more grieved about the demise of Rasulullaah ρ than I am?"[1]

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Hadhrat Ali τ Pulls off the Cloak of Hadhrat Sa'eed Qaari to tear it up

Hadhrat Sa'eed bin Sufyaan Qaari says, "When my brother passed away, he made a bequest that a hundred Dinaars should be donated in the path of Allaah. I therefore went to Hadhrat Uthmaan τ (to find out what to do), wearing a cloak, the collar and hem of which was decorated with silk. When I got there, Hadhrat Uthmaan τ had a man sitting with him. When the man saw me, he came up to me and started pulling at my cloak so that he could tear it up. Seeing this, Hadhrat Uthmaan τ told him to leave me alone and he did. Hadhrat Uthmaan τ then said, 'You people have been too quick (to start wearing silk).' I then proceeded to ask Hadhrat Uthmaan τ, 'O Ameerul Mu'mineen! My brother has passed away and made a bequest that a hundred Dinaars should be donated in the path of Allaah. What do you instruct me to do?'

'Have you asked anyone else before coming to me?' enquired Hadhrat Uthmaan τ. When I replied that I did not, he said, 'Had you been to seek a ruling from anyone else before coming to me and if he had passed a ruling other than what I shall pass, I would have had you executed (for asking an ignorant person). When Allaah commanded us to accept Islaam, we all did so and (by Allaah's grace) are all Muslims. Allaah then commanded us to make Hijrah so we made Hijrah and are all Muhaajireen and residents of Madinah. Allaah then commanded Jihaad and when you people waged Jihaad, you became Mujaahideen and residents of Shaam. Spend the money on yourself, on your family and on the needy ones around you (relatives and neighbours). If you take a Dirham and buy some meat for yourself and your family to eat (when necessary), you will have the reward of seven hundred Dirhams recorded to your name.' I then left him.

[1] Ibn Sa'd (Vol.2 Pg.84).
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When I made enquiries about the man who was wrestling my cloak from me, I was informed that he was Hadhrat Ali bin Abi Taalib τ. I then visited him at his home and asked him what he saw me do wrong. He replied, 'I heard Rasulullaah ρ say, 'It will not be long before my Ummah legalises for themselves fornication and silk.' This is the first time that I have seen silk being worn by any Muslim.' I then left him and proceeded to sell the cloak."[1]

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Hadhrat Ummu Salamah رضي الله عنها narrates that Rasulullaah ρ's daughter Hadhrat Faatima رضي الله عنها once came to Rasulullaah ρ carrying (her sons) Hadhrat Hasan τ and Hadhrat Husayn τ on her hips. In her hand she was carrying a pot belonging to Hadhrat Hasan τ in which there was some hot food. When she put the pot down before Rasulullaah ρ, he asked, "Where is Abul Hasan (Hadhrat Ali τ)?" When Hadhrat Faatima رضي الله عنها informed him that Hadhrat Ali τ was at home, Rasulullaah ρ called him. Rasulullaah ρ then sat down to eat with Hadhrat Ali τ, Hadhrat Faatima رضي الله عنها, Hadhrat Hasan τ and Hadhrat Husayn τ. Hadhrat Ummu Salamah رضي الله عنها continues, "However, Rasulullaah ρ did not call me whereas whenever he ate food, he would always call for me if I was there. After eating, Rasulullaah ρ covered them all in his shawl and said, "O Allaah! You be the enemy of those who are their enemies and You be the friend of those who are their friends."[2]

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Hadhrat Jaabir τ narrates that on the occasion of Hadhrat Umar τ's marriage to the daughter of Hadhrat Ali τ, he heard Hadhrat Umar τ say to the people, "Will you not congratulate me? I have heard Rasulullaah ρ say, 'On the Day of Qiyaamah, all relations and family ties will be severed besides my relations and family ties.'" (By marrying Hadhrat Ali τ's daughter, Hadhrat Umar τ therefore established a tie of kinship with Rasulullaah ρ.)[3]

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.57).
[2] Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.167).
[3] Tabraani in his *Awsat* and *Kabeer*. Haythami (Vol.9 Pg.173) has commented on the chain of narrators.
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Hadhrat Ali τ reports that to the best of his knowledge, Rasulullaah ρ stated, "Always put the Quraysh forwards and never step ahead of them. Had I no fear of the Quraysh becoming boastful, I would have informed them of the status in their sight of Allaah."[1]

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Hadhrat Abu Ja'far Muhammad bin Ali reports that when Makkah was conquered, Rasulullaah ρ sent Hadhrat Khaalid bin Waleed τ to invite people to Islaam and not to fight anyone. With him were several Arab tribes including the Banu Sulaym bin Mansoor and Banu Mudlaj bin Murrah tribes. When they came across the Banu Jadheema bin Aamir bin Abd Manaat bin Kinaanah tribe and they spotted Hadhrat Khaalid τ, the immediately took up their weapons. Hadhrat Khaalid τ said to them, "Put down your weapons because everyone has already accepted Islaam (since you cannot fight all the Arabs, you rather surrender). When the tribe laid down their weapons, they were all tied up with the order of Hadhrat Khaalid τ. Many of them were then put to the sword.

When the news reached Rasulullaah ρ, he raised his hands to the sky and said, "O Allaah! I exonerate myself from what Khaalid bin Waleed has done." Rasulullaah ρ then sent for Hadhrat Ali bin Abi Taalib τ and instructed him saying, "O Ali! Go to those people and look into the matter, trampling the affairs of the Period of Ignorance underfoot." Hadhrat Ali τ then went to them with a large sum of money that Rasulullaah ρ had given him. He then compensated the people for every life and item of property that they has lost, even to the extent of a container from which a dog drank. Eventually, when there was no life or article left to be compensated for, some money was still left over. Hadhrat Ali τ then asked the tribe's people after completing, "Is there any life or article that has not been compensated for?" When they declared that there was nothing, Hadhrat Ali τ said, "I am handing over to you this amount that has been left-over as a precaution from the side of Rasulullaah ρ for anything that has escaped either his or your attention. After doing this, he returned to report back to Rasulullaah ρ. Rasulullaah ρ commended him saying, "You did right and you did well." Rasulullaah ρ then stood up, faced towards the Qibla and raised both his hands so high that his armpits were visible. He then thrice

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[1] Tabraani. Haythami (Vol.10 Pg.25) has commented on the chain of narrators.
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repeated, "O Allaah! I exonerate myself from what Khaalid bin Waleed has done."[1]

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Hadhrat Ibn Seereen says, "With Hadhrat Uthmaan τ in the house were seven hundred men. Had he left them (to fight), they would have crushed the rebels with the permission of Allaah, completely removing them from the boundaries of Madinah. Amongst them was Hadhrat Abdullaah bin Umar τ, Hadhrat Hasan bin Ali τ and Hadhrat Abdullaah bin Zubayr τ."[2]

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Another narration states that a man approached Hadhrat Abdullaah bin Umar τ and said, "O Abu Abdur Rahmaan! What makes you perform Hajj one year, Umrah the following year but leaving out waging Jihaad in the path of Allaah whereas you know what encouragement Allaah has given for it?" Hadhrat Abdullaah bin Umar τ replied, "Dear nephew! Islaam if founded on five pillars; Imaan in Allaah and His Rasool ρ, five salaah, fasting in Ramadhaan, paying zakaah and performing Hajj." The person enquired further, "O Abu Abdur Rahmaan! Have you not heard that Allaah says in His Book:

وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّه

If two groups of Mu'mineen fight each other, then reconcile between them. *(However, despite your efforts to reconcile,)* **If the one group transgresses against the other, then fight that** *(transgressing)* **group until they return to** *(the obedience of)* **Allaah's command** *(to live in peace and harmony with other Muslims)*. {Surah Hujuraat, verse 9}

وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلّه

'Fight them until no corruption exists and all religion *(worship)* **is for Allaah.'?"** {Surah Anfaal, verse 39}

Hadhrat Abdullaah bin Umar τ replied, "We did that during the time of Rasulullaah ρ when the adherents to Islaam were few. Because of his Deen, a person was put through trials either when the Kuffaar killed

[1] Ibn Is'haaq.
[2] Ibn Sa'd (Vol.3 Pg.49).

him or tortured him. The people of Islaam eventually increased in number and there no longer remained any corruption."

The person then asked, "Then what is your opinion about Ali τ and Uthmaan τ?" Hadhrat Abdullaah bin Umar τ replied, "As for Uthmaan τ, Allaah has forgiven him whereas you people do not like him to be forgiven[1]. As for Ali τ, he was the cousin of Rasulullaah ρ as well as his son-in-law." Pointing with his hand, Hadhrat Abdullaah bin Umar τ then said, "That house you see was his."[2]

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What Hadhrat Hakam bin Amr τ said to Hadhrat Ali τ

A messenger from Hadhrat Ali τ once came to Hadhrat Hakam bin Amr τ with a message saying, "Verily you are most worthy of assisting me in this matter of Khilaafah." Hadhrat Hakam τ's reply was, "I have heard my good friend who was your cousin ρ say that when matters are like this (with Muslims fighting each other), it is best for you to take up a wooden sword. I have therefore already taken up a wooden sword."[3]

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The Incident of Hadhrat Ali τ Hadhrat Ali τ once said, "I cannot say which of the two favours of Allaah to me are greater. Whether it is a man coming to me with the sincere belief that I am able to fulfil his need or whether it is the favour of Allaah fulfilling his need or at least alleviating some of it at my hand. Fulfilling the need of a Muslim is something I love more than the earth full of gold and silver."

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[1] The man seems to belong to the Khawaarij who believed that Hadhrat Uthmaan τ was amongst other Sahabah ψAllaah has .who disobeyed an instruction during the Battle of Uhud ,aan where Allaah saysof Surah Aal Imr 152however declared their forgiveness in verse وَلَقَدْ عَفَا عَنكُمْ - **Undoubtedly He** *(Allaah)* **has already pardoned you**.

[2] Bayhaqi (Vol.8 Pg.192).

[3] Tabraani. Haythami (Vol.7 Pg.301) has commented on the chain of narrators.

[4] Nirsi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.317).
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Hadhrat Abu Matar reports that he once saw a person being brought to Hadhrat Ali τ. The people accused him of stealing a camel. Hadhrat Ali τ said to him, "I do not think that had stolen." "No," said the man, "I did steal." Hadhrat Ali τ then asked, "Perhaps you made a mistake (mistook someone else's camel as your own)." However, the man confessed saying, "Not at all. I did steal." Hadhrat Ali τ then instructed his slave Qambar saying, "Take him and tie up his fingers. Then light a fire and summon the executioner to cut off his hand. Then wait for me to arrive."

When Hadhrat Ali τ later arrived, he asked the man, "Did you steal?" This time his reply was, "No." Hadhrat Ali τ then let him go free. Some people asked, "O Ameerul Mu'mineen! Why did you let him go when he had already confessed before you?" Hadhrat Ali τ replied, "It was by his statement that I had apprehended him so I therefore let him go also because of his statement. When a person was brought to Rasulullaah ρ for stealing, his hand was cut by the command of Rasulullaah ρ. Rasulullaah ρ the started to weep. When I asked him what made him weep, he replied, 'Why should I not weep when the hands of my Ummah are being cut?' Some people then asked, 'O Rasulullaah ρ! Why did you then not pardon the man?' Rasulullaah ρ replied, 'It is only an unfit ruler who would pardon a crime deserving corporal punishment. It is you people who should pardon each other (for crimes committed against you rather than demand the punishment).'"[1]

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Hadhrat Abdullaah bin Mas'ood τ narrates that Rasulullaah ρ once sent Hadhrat Umar τ to collect zakaah. The first person Hadhrat Umar τ met was Hadhrat Abbaas bin Abdul Muttalib τ. "Bring along the zakaah for your wealth, O Abu Fadhl," Hadhrat Umar τ called out. Hadhrat Abbaas τ then burst out in a barrage of insults against Hadhrat Umar τ, to which Hadhrat Umar τ replied, "By Allaah! Remember that had it not been for fear of Allaah your relationship with Rasulullaah ρ, I would have given you a befitting reply for what you have said." The two then separated and took different paths.

Hadhrat Umar τ then met Hadhrat Ali bin Abi Taalib τ and related the incident to him. Hadhrat Ali τ took Hadhrat Umar τ by the hand and led him to Rasulullaah ρ. "O Rasulullaah ρ!" Hadhrat Umar τ began, "When

[1] Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.3 Pg.117).
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you sent me to collect zakaah, the first person I met was your uncle Abbaas. 'Bring along the zakaah for your wealth, O Abu Fadhl,' I called out. He then burst out in a barrage of insults against me, to which I replied, 'By Allaah! Remember that had it not been for fear of Allaah your relationship with Rasulullaah ρ, I would have given you a befitting reply for what you have said.'" Rasulullaah ρ endorsed the behaviour of Hadhrat Umar τ saying, "May Allaah honour you as you have honoured him. Remember that the paternal uncle of a man just like his father. Do not talk to Abbaas about zakaah because I have already taken two years zakaah from him in advance."[1]

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Hadhrat Abu Bakr τ Honours Hadhrat Ali τ and Vacates his Place for him

Hadhrat Anas τ narrates that Rasulullaah ρ was once sitting in the Masjid with the Sahabah ψ around him. Hadhrat Ali τ then arrived, greeted with Salaam and then stood there to look for a place to sit. Rasulullaah ρ looked at the faces of the Sahabah ψ to see which of them would make place for him. Hadhrat Abu Bakr τ, who was sitting on Rasulullaah ρ's right shifted from his place and said, "Come here, O Abul Hasan." Hadhrat Ali τ then sat between Rasulullaah ρ and Hadhrat Abu Bakr τ. The Sahabah ψ could actually see the happiness on the face of Rasulullaah ρ as he said to Hadhrat Abu Bakr τ, "O Abu Bakr! It is only the people of virtue who recognise others of virtue."[2]

A Group of the Ansaar Address Hadhrat Ali τ as "O Moulana"

Hadhrat Rabaah bin Haarith reports that a group of the Ansaar once came to Hadhrat Ali τ in *Rahbah* (a place in Kufa) and greeted him with the words, "As Salaamu Alayka, O Moulana (O our master)!" Hadhrat Ali τ asked, "How can I be your Moula (master) when you are Arabs (and therefore cannot be slaves)?" They replied, "On the day

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[1] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.214). Ibn Sa'd (Vol.4 Pg.27) has reported a similar narration from Hadhrat Qataadah.
[2] Ibnul A'raabi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.359).
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Rasulullaah ρ delivered a lecture at the pond of *Khum*, we heard him say, 'For those to whom I am their Moula (master), then he (Hadhrat Ali τ) is also their Moula.'" Hadhrat Rabaah says that he followed the group after they had left and enquired who they were. I was informed that they were a group of the Ansaar and amongst them was Hadhrat Abu Ayyoob Ansaari τ as well.[1]

Rasulullaah ρ Says, "For those to whom I am their Friend, then Ali should also be their Friend"

Hadhrat Buraydah τ reports, "Rasulullaah ρ once dispatched us on an expedition to which he appointed Hadhrat Ali τ as commander. After we returned, Rasulullaah ρ asked us how we found our commander. It was either I or someone else who complained about him. While I was one who usually looked down, when I did lift my gaze, I saw that Rasulullaah ρ's face had turned red (with anger). He said, 'For those to whom I am their friend, then Ali should also be their friend.' I then submitted, 'I shall never hurt you again concerning Ali τ.'"[2]

Rasulullaah ρ Says, "Whoever Hurts Ali has Hurt me"

Hadhrat Amr bin Shaas Aslami τ who was with Rasulullaah ρ at Hudaybiyyah says, "I was with the group of horsemen under the command of Hadhrat Ali τ whom Rasulullaah ρ had dispatched to Yemen. When Hadhrat Ali τ behaved harshly with me, I harboured my anger within my heart. When we returned to Madinah, I complained about him in various gatherings and to whoever I met. One day, I went to the Masjid where Rasulullaah ρ was sitting. When Rasulullaah ρ saw me, he continued looking me in the eye until I sat down before him. As I sat down, he said, 'Take note, O Amr! You have hurt me deeply.' "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon!' I exclaimed, 'I seek protection from Allaah and in Islaam from hurting the Rasool of Allaah ρ!' Rasulullaah ρ said, 'Whoever hurts Ali has hurt me.'"[3]

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[1] Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.104).

[2] Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.108).

[3] Ibn Is'haaq and Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.347). Ahmad, Tabraani and Bazzaar have also reported the narration, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.129).

Hadhrat Sa'd τ Seeks Protection from the Anger of Rasulullaah ρ when he Insulted Hadhrat Ali τ

Hadhrat Sa'd bin Abi Waqqaas τ says, "I was sitting in the Masjid with two other persons when we insulted Ali τ. When Rasulullaah ρ arrived, we could see the anger on his face, so we sought protection in Allaah from his anger. Rasulullaah ρ said, 'What have you got against me? Whoever hurts Ali has hurt me.'"[1]

Hadhrat Umar τ Reproaches Someone who Insulted Hadhrat Ali τ

Hadhrat Urwa τ narrates that someone once insulted Hadhrat Ali τ in the presence of Hadhrat Umar τ. Hadhrat Umar τ said, "Do you know that occupant of this grave? He is Muhammad ρ, the son of Abdullaah, who was the son of Abdul Muttalib. Ali is the son of Abu Taalib who was also the son of Abdul Muttalib. You should therefore only speak good of Ali τ because if you hurt Ali, you will be hurting the one in this grave."[2]

Hadhrat Sa'd τ says, "I shall never Revile him even if a Saw is Placed on my Head"

Hadhrat Abu Bakr bin Khaalid bin Urfuta narrates that he once went to Hadhrat Sa'd bin Maalik τ and asked, "The news has reached me that in Kufa you people are being forced to revile Ali τ. Have you ever reviled him?" Hadhrat Sa'd τ replied, "Allaah forbid! I swear by the Being Who controls the life of Sa'd that I have heard Rasulullaah ρ say such things about Ali τ that I would never revile him even if a saw is placed on my head."[3]

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[1] Abu Ya'la, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.347). Haythami (Vol.9 Pg.129) has commented on Bazzaar's chain of narrators

[2] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.46).

[3] Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.130).

Hadhrat Sa'd τ Forbids Hadhrat Mu'aawiya τ from Insulting Hadhrat Ali τ

Hadhrat Sa'd bin Abi Waqqaas τ narrates that Hadhrat Mu'aawiya bin Abu Sufyaan τ once instructed him saying, "What prevents you from reviling Abu Turaab (Hadhrat Ali τ)?" Hadhrat Sa'd τ replied, "If I had to my credit even one of the three virtues that Rasulullaah ρ mentioned for Ali τ, I would prefer this to having red camels. I cannot revile him as long as I remember these. When Rasulullaah ρ appointed Ali τ as his deputy (in Madinah) when leaving for one of the battles, Ali τ asked, 'O Rasulullaah ρ! Are you leaving me behind with the women and children?' I then heard Rasulullaah ρ say, 'Would you not like your relationship with me to be like the relationship between Haaroon υ and Moosa υ. Of course, there shall be no Nabi after me.' I also heard Rasulullaah ρ say during the Battle of Khaybar, 'I shall give the flag to someone who loves Allaah and His Rasool ρ and whom Allaah and His Rasool ρ also love.' I also hoped to get it but Rasulullaah ρ then asked for Ali τ to be summoned. When brought before Rasulullaah ρ, he was suffering from pain in his eyes. Rasulullaah ρ put some of his blessed saliva into Ali τ's eyes (thus curing them) and handed the flag over to him. Allaah then granted the conquest at his hand. Furthermore, it was Ali τ, Faatima رضي الله عنها , Hasan τ and Husayn τ whom Rasulullaah ρ called for when Allaah revealed the verse:

فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَاءنَا وَأَبْنَاءكُمْ وَنِسَاءنَا وَنِسَاءكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ

Say to them ***(O Rasulullaah ρ)***, "Come! We shall call your sons and our sons, your wives and our wives, yourselves and ourselves... **{Surah Aal Imraan, verse 61}**

Thereafter, Rasulullaah ρ said, "O Allaah! This is my family."[1]

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Hadhrat Abu Nujayh narrates that when Hadhrat Mu'aawiya τ performed Hajj, he took hold of the hand of Hadhrat Sa'd bin Abi Waqqaas τ and said, "O Abu Is'haaq! We are people whom all these battles have distanced from the Hajj to the extent that we have almost forgotten some of its Sunnah practices. You perform the Tawaaf and we will follow you." After the Tawaaf was complete, Hadhrat Mu'aawiya

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[1] Ahmad, Muslim and Tirmidhi.
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τ took Hadhrat Sa'd τ into Daarun Nadwa where he seated him upon his chair. He then spoke of Hadhrat Ali bin Abi Taalib τ and spoke ill of him.

Hadhrat Sa'd τ said, "You brought me into your room, seated me on your chair and then start to speak ill of Ali τ?! By Allaah! More than everything upon which the sun rises, I love to have even one of the three virtues he had. More than everything upon which the sun rises, I love to have for myself what Rasulullaah ρ said to him when he left for the expedition to Tabook. On that occasion, Rasulullaah ρ said to Ali τ, 'Would you not like your relationship with me to be like the relationship between Haaroon υ and Moosa υ. Of course, there shall be no Nabi after me.' More than everything upon which the sun rises, I love to have for myself what Rasulullaah ρ said about him during the Battle of Khaybar. On that occasion, Rasulullaah ρ said to Ali τ, 'I shall give the flag to someone who loves Allaah and His Rasool ρ and whom Allaah and His Rasool ρ also love. Allaah shall grant the conquest at his hand and he is never one who flees from the battlefield.' More than everything upon which the sun rises, I love to have for myself the virtue of being the son-in-law of Rasulullaah ρ by marrying his daughter and having from her the children that he did. I shall never again enter any room with you." Hadhrat Sa'd τ then shook off his shawl and left.[1]

Hadhrat Ummu Salamah رضي الله عنها Rebukes Someone who Reviled Hadhrat Ali τ

Hadhrat Abu Abdullaah Jadali reports, "I once went to Hadhrat Ummu Salamah رضي الله عنها , who asked, 'Do people amongst you revile Rasulullaah ρ?' 'Allaah forbid!' I exclaimed. I may also have made statements like 'Subhaanallaah!' or something similar. She then said, 'I have heard Rasulullaah ρ say, 'Whoever reviles Ali has reviled me.'"[2]

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Hadhrat Abu Abdullaah Jadali reports thatt Hadhrat Ummu Salamah رضي الله عنها once asked him, "Do people amongst you revile Rasulullaah ρ?" "How

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[1] Abu Zur'ah Dimishki, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.340,341).
[2] Ahmad. Haythami (Vol.9 Pg.130) has commented on the chain of narrators.
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can Rasulullaah ρ be reviled?" he asked. She replied, "Is Ali τ and those he loves not reviled whereas Rasulullaah ρ loved him?"[1]

The Statement of Hadhrat Ali τ Concerning his Lineage and Deen

Hadhrat Abu Saadiq reports that Hadhrat Ali τ once said to him, "My lineage is the same as that of Rasulullaah ρ and my Deen is also the same as that of Rasulullaah ρ. Therefore, whoever reviles me actually reviles Rasulullaah ρ."[2]

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Hadhrat Abdur Rahmaan bin Isbahaani narrates that Hadhrat Abu Bakr τ was sitting on the pulpit of Rasulullaah ρ when Hadhrat Hasan bin Ali τ (who was still a child) came there and said, "Do dismount my grandfather's place!" Hadhrat Abu Bakr τ said, "You are right. This place is your grandfather's." Hadhrat Abu Bakr τ then put Hadhrat Hasan τ on his lap and started to weep (thinking of Rasulullaah ρ). Hadhrat Ali τ excused himself saying, "By Allaah! This was not by my instruction." "That's true," Hadhrat Abu Bakr τ agreed, "I had no doubts about it."[3]

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Hadhrat Urwa τ narrates that Hadhrat Abu Bakr τ was once delivering a sermon when Hadhrat Hasan τ (who was still a child) arrived and also mounted the pulpit saying, "Do dismount my grandfather's pulpit!" Hadhrat Ali τ then said, "This was done without my consultation."[4]

Hadhrat Umar τ honours Hadhrat Husayn τ

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[1] Tabraani and Abu Ya'la. Haythami has commented on the chain of narrators. Ibn Abi Shaybah has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.46).
[2] Khateeb in his *Muttafiq* and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.46).
[3] Abu Nu'aym and Jaabiri in his *Juz*.
[4] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.132).

Hadhrat Urwa τ narrates that Hadhrat Umar τ was once delivering a sermon when Hadhrat Husayn τ (who was still a child) stood up and said, "Do dismount my grandfather's pulpit!" Hadhrat Umar τ said, "It is indeed the pulpit of your grandfather and not that of mine. Who instructed you to do this?" Hadhrat Ali τ then stood up and said, "No one instructed him to do it! Take note, you rascal! I shall definitely punish you for this." Hadhrat Umar τ interceded by saying, "Do not punish my nephew for he has spoken the truth. By Allaah! It is certainly his grandfather's pulpit."[1]

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Hadhrat Uqba bin Haarith narrates that it was after the demise of Rasulullaah ρ that he left the Masjid with Hadhrat Abu Bakr τ after performing the Asr salaah. Hadhrat Ali τ was walking on the right of Hadhrat Abu Bakr τ when they passed by Hadhrat Ali τ's son Hadhrat Hasan τ playing with some other boys. Hadhrat Abu Bakr τ put the boy on his shoulders as he said a couplet which meant:

"May my father be sacrificed! This boy is the image of Nabi ρ
and in no way resembled his father"

Hadhrat Ali τ laughed at this.[2]

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The Instruction Hadhrat Ali τ gave the people During the Battle of Jamal

Hadhrat Yahya bin Sa'eed narrates from his uncle who says, "When we participated in the Battle of Jamal, Hadhrat Ali τ formed our rows (before engaging in battle) and announced, 'No one should (be the first to) shoot an arrow, or to attack with a spear or to strike with a sword. Do not initiate the hostilities and speak kindly to them (because they are also Muslims).' I think that he also said, 'Whoever is successful on this occasion will be successful on the Day of Qiyaamah.' We then stood like this until the day had progressed considerably and the people (of the other army) all started shouting (to each other), 'O the

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.105).
[2] Ibn Sa'd, Ahmad, Bukhaari, Nasa'ee and Haakim, as quoted in *Kanzul Ummaal* (Vol.7 Pg.103).

avengers of Uthmaan (prepare yourselves)!' Hadhrat Ali τ then called for Muhammad bin Hanafiyyah τ who was standing before us and bearing the flag. He asked, 'O Ibn Hanafiyyah! What are they saying?' Muhammad bin Hanafiyyah τ approached us and said, 'O Ameerul Mu'mineen! They are shouting, 'O the avengers of Uthmaan!'' Hadhrat Ali τ then raised his hands and prayed, 'O Allaah! Let the murderers of Uthmaan fall flat on their faces.'"[1]

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Hadhrat Muhammad bin Umar bin Ali bin Abi Taalib reports that Hadhrat Ali τ did not engage the opposite army in battle until he had called them (to forsake the weapons) for three days. On the third day, Hadhrat Hasan τ, Hadhrat Husayn τ and Hadhrat Abdullaah bin Ja'far τ came to him and said, "These people have inflicted many casualties on us." "Dear nephew!" Hadhrat Ali τ said, "I am not at all in the dark concerning what is happening to the people." He then asked them to pour out some water for him and when they did, he made wudhu and performed two Rakaahs of salaah. After completing, he raised his hands and made du'aa to Allaah. He then addressed the people saying, "If you are victorious over them, you should not chase after those who flee and should not kill any of the wounded. Take only those weapons of war that are brought to the battlefield and everything else that remains (clothing and other personal possessions) shall remain the property of the heirs of those killed." Imaam Bayhaqi says that the more authentic version of the narration states that Hadhrat Ali τ did not take any booty nor any of the possessions of those killed.[2]

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Hadhrat Ali bin Husayn reports that when he once went to Marwaan bin Hakam, the latter said to him, "I have never seen anyone so noble in victory as your (grand) father (Hadhrat Ali τ). We had only just started fleeing from the battlefield of the Battle of Jamal (after being defeated by him) when one of his announcers called out, "Do not kill anyone fleeing nor any of the wounded."[3]

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[1] Bayhaqi (Vol.8 Pg.180).
[2] Bayhaqi (Vol.8 Pg.181).
[3] Bayhaqi (Vol.8 Pg.181).

The Statement of Hadhrat Ali τ Concerning the People who Fought him in the Battle of Jamal

Hadhrat Abd Khayr reports that when Hadhrat Ali τ was questioned about those who fought him in the Battle of Jamal, he said, "They were simply our brothers whom we fought because they rebelled against us. However, they have since repented and we have pardoned them." Hadhrat Muhammad bin Umar bin Ali bin Abi Taalib reports that on the day the Battle of Jamal was fought, Hadhrat Ali τ said, "We shall be gracious to them because they testify that there is none worthy of worship but Allaah and we shall allow sons to be the heirs of their father's (by not taking any of their possessions for ourselves)."[1]

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Hadhrat Abul Bakhtari narrates that Hadhrat Ali τ was once asked whether the people who fought him in the Battle of Jamal were Mushrikeen. He replied, "It is from Shirk that fled." "Were they then Munaafiqeen?" he was asked further. Hadhrat Ali τ replied, "Munaafiqeen very seldom think of Allaah (whereas these did so very often)." "Then what were they?" came the final question. Hadhrat Ali τ explained, "They were simply our brothers who rebelled against us."[2]

Hadhrat Ali τ Welcomes the Son of Hadhrat Talha τ and his Statements Concerning Hadhrat Talha τ and Hadhrat Zubayr τ

Hadhrat Abu Habeebah the freed slave of Hadhrat Talha τ says that it was after the Battle of Jamal that he once went to Hadhrat Ali τ in the company of Hadhrat Imraan the son of Hadhrat Talha τ[3]. Hadhrat Ali τ welcomed him most warmly and called him close. He then said, "I wish that Allaah would make your father and I amongst those about whom He says:

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ

[1] Bayhaqi (Vol.8 Pg.181).
[2] Bayhaqi (Vol.8 Pg.173).
[3] Hadhrat Talha τ and Hadhrat Zubayr τ both fought against Hadhrat Ali τ in the Battle of Jamal.
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We shall remove any ill-feelings that may be in their breasts. As brothers they will be seated on couches, facing each other." {Surah Hijr, verse 47}

Addressing Hadhrat Imraan in the moist endearing terms, Hadhrat Ali τ then asked him about all the wives and children of Hadhrat Talha τ by name. He further said, "We have taken possession of your lands these past few years only for fear that others may usurp them." Addressing one of his men, Hadhrat Ali τ instructed, "Take him to Ibn Qardha and tell him to hand over to this man the revenue due to him for all these years together with his land."

There were two men sitting in the corner, one of whom was Haarith A'war. They remarked, "Allaah is more just than that! How is it that they had been fighting us and still be our brothers in Jannah?" Hadhrat Ali τ said, "Get up you two and get away to the furthest of Allaah's lands. Who else can the verse be referring to if it does not refer to Talha and I? (Hadhrat Ali τ then addressed Hadhrat Talha τ's son saying,) My dear brother's son! Come to me whenever you need something."[1]

A narration of Hadhrat Rib'ee bin Hiraash adds that (when the two men passed their comment), Hadhrat Ali τ screamed so loud that the scream could have brought a palace tumbling down. He said, "Who will such people be if they are not Talha and I?"

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Hadhrat Ibraheem reports that when Ibn Jurmooz (the person who martyred Hadhrat Zubayr τ) sought permission to see Hadhrat Ali τ, the Khalifah was very unwilling to see him. "(Is this how you treat) Those who fought hard (for you)?" Hadhrat Ali τ replied, "Take sand in your mouth! I have every hope that Talha, Zubayr and I shall be amongst those about whom Allaah says:

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ

We shall remove any ill-feelings that may be in their breasts. As brothers they will be seated on couches, facing each other." {Surah Hijr, verse 47}[2]

[1] Bayhaqi (Vol.8 Pg.173) and Ibn Sa'd (Vol.3 Pg.224).
[2] Ibn Sa'd (Vol.3 Pg.113).
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Hadhrat Ali τ Rebukes a Person who Regarded him to Be Superior to Hadhrat Abu Bakr τ

Hadhrat Abu Zinaad narrates that someone once asked Hadhrat Ali τ, "O Ameerul Mu'mineen! What is the matter with the Muhaajireen and Ansaar? They regard Abu Bakr τ as being superior to you whereas your virtues are more, you had accepted Islaam before him and have excelled him." Hadhrat Ali τ asked, "If you belong to the Quraysh tribe, I assume that you must be from the Aa'idha family." When the man confirmed that he was, Hadhrat Ali τ said, "Had a Mu'min not been in the protection of Allaah, I would have certainly had you executed. If you were to survive, I would then chastise you in a manner that you would be unable to escape. Shame on you! Abu Bakr τ excelled me in four matters (especially). He was appointed to the position of being Imaam before me when Rasulullaah ρ put him forward as Imaam. (Secondly,) He made Hijrah before me, (thirdly) he beat me to the cave (to be with Rasulullaah ρ during the Hijrah) and (fourthly) he also proclaimed his Islaam before me. Shame on you! Whereas Allaah has condemned mankind (for not assisting Rasulullaah ρ), Allaah praised Abu Bakr τ when He says:

إِلاَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُواْ ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللّهَ مَعَنَا فَأَنزَلَ اللّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُواْ السُّفْلَى وَكَلِمَةُ اللّهِ هِيَ الْعُلْيَا وَاللّهُ عَزِيزٌ حَكِيمٌ
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If you do not assist him ***(Rasulullaah ρ)***, then indeed Allaah had assisted him when the Kuffaar drove him out him ***(of Makkah)***. He was the second of the two ***(the other being Abu Bakr τ)*** when they were ***(hiding from the Kuffaar)*** in the cave ***(outside Makkah)*** and he ***(Rasulullaah ρ)*** told his companion ***(Abu Bakr τ) (when the Kuffaar were on the verge of capturing them)***, "Do not grieve ***(do not fear for my safety)***. Verily Allaah is with us ***(and He will protect us from the Kuffaar)***." So Allaah caused His tranquillity ***(serenity, mercy and peace)*** to descend on him, assisted him ***(on various occasions)*** with an army ***(of angels and other creation)*** that you had not seen. And ***(Allaah)*** placed the word of the Kuffaar ***(the call to Shirk)*** at the very bottom while the word of Allaah ***(the Kalimah)*** is right at the top. Allaah is Mighty, The Wise. **{Surah Taubah, verse 40}**[1]

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Hadhrat Ali τ Expresses the Intention to Execute Ibn Saba for Regarding him to be Superior to Hadhrat Abu Bakr τ and Hadhrat Umar τ

Hadhrat Ummu Moosa reports that when the news reached Hadhrat Ali τ that Ibn Saba claimed that he (Hadhrat Ali τ) was superior to Hadhrat Abu Bakr τ and Hadhrat Umar τ, Hadhrat Ali τ expressed the wish to have Ibn Saba executed. Someone remarked, "Will you execute a man for merely showing respect to you and for regarding you to be an esteemed person?" Hadhrat Ali τ then said, "Alright then (he need not be executed). However, he should never be allowed to live in the town where I reside."[2]

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Hadhrat Ibraheem reports that the news once reached Hadhrat Ali τ that Abdullaah bin Aswad degraded the status of Hadhrat Abu Bakr τ and Hadhrat Umar τ. Hadhrat Ali τ asked for a sword with the intention of executing him. However, when someone spoke him out of it, he said, "Then he should never stay in a town where I reside." Abdullaah was therefore exiled to Shaam.[3]

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[1] Khaythamah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.355). Ishaari has reported a similar narration from Hadhrat Abdullaah bin Umar τ, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.447).
[2] Abu Nu'aym in his *Hilya* (Vol.8 Pg.253).
[3] Ishaari and La'alkaa'i, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.447).

Hadhrat Ali τ Rebukes a Man for Regarding him to be Superior to Hadhrat Abu Bakr τ and Hadhrat Umar τ

Hadhrat Katheer narrates that a man once came to Hadhrat Ali τ saying, "You are the best of people." "Have you seen Rasulullaah ρ?" Hadhrat Ali τ enquired. When the man replied that he had not, Hadhrat Ali τ asked further, "Have you then seen Abu Bakr τ?" "No," came the reply. Hadhrat Ali τ then said, "Take note of this! Had you mentioned that you had seen Rasulullaah ρ, I would have had you executed and had you mentioned that you had seen Abu Bakr τ and Umar τ, I would have had you lashed (for slander)."[1]

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Hadhrat Alqamah reports that Hadhrat Ali τ once delivered a lecture to them. After duly praising Allaah, he said, "The news has reached me that some people regard me to be superior to Abu Bakr τ and Umar τ. Had I warned against this previously, I would have certainly given punishment for it. However, I dislike meting punishment for something I have not warned against. Now after this proclamation of mine if anyone says anything like this, he will be regarded as a slanderer and shall so be punished as one. The best of all people after Rasulullaah ρ is Abu Bakr τ and then Umar τ. Thereafter, when they had departed we started many new things concerning which Allaah shall decide as He pleases (whether they were correct or not)."[2]

A Historic Lecture of Hadhrat Ali τ Concerning the Superiority of Hadhrat Abu Bakr τ and Hadhrat Umar τ

Hadhrat Suwayd bin Ghaflah narrates that he once passed by a group of people who were degrading the status of Hadhrat Abu Bakr τ and Hadhrat Umar τ. When he reported this to Hadhrat Ali τ, he said, "May Allaah curse those who harbour anything besides good towards the two illustrious men. They were the brothers and extremely close

[1] Ishaari.
[2] Ibn Aasim, Ibn Shaaheen, La'alkaa'i, Isbahaani and Ibn Asaakir.
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companions of Rasulullaah ρ." Hadhrat Ali τ then mounted the pulpit and delivered an eloquent lecture in which he said:

"What is the matter with some people who speak about the two leaders of the Quraysh and the two fathers of the Muslims in a manner that I would never. I absolve myself from what they say and shall punish for it. I swear by the Being Who splits the seed and Who creates the soul that it is only the Allaah-fearing Mu'min who loves these two men and only the sinful outcast who dislikes them. They were both true and loyal companions of Rasulullaah ρ who enjoined good, forbade evil, punished criminals and never trespassed the ways of Rasulullaah ρ in any matter. Rasulullaah ρ never valued any opinion as he did theirs and did not love anyone as he loved them. Rasulullaah ρ passed through this world well pleased with them and the people were also just as pleased. Abu Bakr τ was appointed (by Rasulullaah ρ) to lead the salaah and when Rasulullaah ρ passed away, the Muslims entrusted the task of leading the salaah with him and also handed over their zakaah to him because these two (salaah and zakaah) are always coupled (mentioned together in the Qur'aan). I was the first from amongst the progeny of Abdul Muttalib to nominate him (as Khalifah). He however did not like to assume the post and wanted one of us to rather fill the post for him. By Allaah! He was the best of those left after Rasulullaah ρ, the most compassionate of them, the kindest, the wisest in his piety and the first to accept Islaam. Rasulullaah ρ likened him to Mika'eel υ in his kindness and mercy and to Ibraheem υ in his forgiving nature and reputation. He walked the path of Rasulullaah ρ until he passed away. May Allaah shower His mercy on him."

Hadhrat Ali τ continued, "With consultation from the people, Abu Bakr τ appointed Umar bin Khattaab τ as his successor. While some people disapproved and others approved, I was amongst those who approved. By Allaah! Before he left this world, Umar τ won the approval of all those who had disapproved (of his appointment). He managed affairs in the manner that Rasulullaah ρ and his companion (Hadhrat Abu Bakr τ) managed affairs and he followed in their footsteps just as a foal follows in the footsteps of his mother. By Allaah! He was the best of all those who remained (after Hadhrat Abu Bakr τ). He was compassionate and merciful and helped the oppressed against the oppressor. Allaah brought the truth on his tongue to the extent that we actually thought that an angel spoke with his tongue. Allaah strengthened Islaam by his entering its fold and his migration was a bolster for the Deen. While Allaah filled the hearts of the Mu'mineen with love for him, Allaah also

filled the hearts of the Munaafiqeen with fear for him. Rasulullaah ρ likened him to Jibra'eel υ in his sternness and austerity towards enemies and to Nooh υ in his admonishment and frustration towards the Kuffaar. Which of you can compare to the two of them? Their heights cannot be reached without having love for them and following in their footsteps. Whoever loves them loves me. On the other hand, whoever dislikes them dislikes me and I am absolved of such a person. Had I warned against reviling the two of them previously, I would have certainly given the most severe punishment for it. Now after this proclamation of mine if anyone says anything like this, he will be punished as a slanderer is punished. Take note! The best person of this Ummah after its Nabi ρ is Abu Bakr τ and then Umar τ. Allaah knows best where the best person is after them. I have now made myself clear and seek Allaah's pardon for myself and on your behalf."[1]

The Incident Between Hadhrat Ali τ and another Person Concerning Hadhrat Uthmaan τ

Hadhrat Abu Is'haaq reports that a man once came to Hadhrat Ali τ and said, "Uthmaan (τ) is in Jahannam." "What makes you say this?" Hadhrat Ali τ enquired. The man replied, "Because he had started many new practices." "Tell me," Hadhrat Ali τ said to the man, "If you had a daughter, would you marry her without consultation?" When the man said that he would not, Hadhrat Ali τ continued, "Do you think that there could be an opinion better than the opinion Rasulullaah ρ had concerning (the marriage of) his two daughters? Now tell me this about Rasulullaah ρ. Whenever he intended to do something, would he or would he not ask Allaah for the best course to take?" The man replied, "Of course. Rasulullaah ρ would certainly ask Allaah for the best course to take." Questioning the man further, Hadhrat Ali τ said, "Would Allaah then choose the best course for Rasulullaah ρ or not?" "Indeed," the man responded, "Allaah would definitely choose the best course for Rasulullaah ρ." Hadhrat Ali τ then said, "Now tell me this about Rasulullaah ρ. Did Allaah not select Uthmaan τ to marry the (two) daughters of Rasulullaah ρ? I have thought about having you executed but Allaah has decided otherwise. Remember this well! I swear by

[1] Khaythamah, La'alkaa'i, Abu Hasan Baghdaadi, Shiraazi, Ibn Mandah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.446).

Allaah that should you ever say anything else (other than what I have explained to you), I shall have you executed."[1]

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Hadhrat Mus'ab bin Sa'd narrates that when someone reviled Hadhrat Ali τ, Hadhrat Sa'd bin Maalik τ (Hadhrat Sa'd bin Abi Waqqaas τ) cursed him. A camel then ran forward and killed the man. Hadhrat Sa'd τ then set a slave free and swore never to curse anyone again.[2]

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Hadhrat Qais bin Abu Haazim reports that he was once walking about the marketplace in Madinah when he reached a place called Ahjaaruz Zayt. There he saw some people gathered around a horseman who had mounted an animal and was reviling Hadhrat Ali bin Abi Taalib τ. The people were just standing there (without saying or doing anything) when Hadhrat Sa'd bin Maalik τ arrived. Stopping there, Hadhrat Sa'd τ asked, "What is happening here?" When the people informed him that the man was busy reviling Hadhrat Ali τ, Hadhrat Sa'd τ went forward and the people gave him way until he stood by the man. He then said, "What is this? For what reason are you reviling Ali bin Abi Taalib? Was he not the first to accept Islaam? Was he not the first to perform salaah with Rasulullaah ρ? Was he not the most abstinent of people? Was he not the most knowledgeable of people?" He then continued mentioning the virtues of Hadhrat Ali τ until he said, " Was he not the son-in-law of Rasulullaah ρ? Was he not Rasulullaah ρ's flag-bearer in his battles?" Hadhrat Sa'd τ then faced the Qibla, raised his hands and prayed, "O Allaah! This man is reviling one of Your friends. Let this gathering not disperse without showing them Your power."

Hadhrat Qais says, "By Allaah! We had not yet dispersed when the animal started sinking in the ground and it threw him off. He landed head first on the stones, causing him to die as his head burst open."[3]

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[1] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.18).
[2] Haakim (Vol.3 Pg.499).
[3] Haakim (Vol.3 Pg.500), reporting from reliable sources as confirmed by Dhahabi. Abu Nu'aym has also reported a similar narration in his *Dalaa'il* (Pg.206)

Hadhrat Sa'eed bin Zaid τ is Annoyed by a man who Swore Hadhrat Ali τ

Hadhrat Rabaah bin Haarith reports that Hadhrat Mughiera τ was sitting in the largest Masjid with the people of Kufa on his right and his left when someone called Sa'eed bin Zaid τ arrived. Hadhrat Mughiera τ welcomed him and made him sit near his feet on the same platform. A man from Kufa then arrived and facing Hadhrat Mughiera τ, he started swearing. "Who is he swearing at, O Mughiera?" asked Hadhrat Sa'eed τ. Hadhrat Mughiera τ replied, "He is swearing Ali bin Abi Taalib." "O Mughiera bin Shu'ba! O Mughiera bin Shu'ba! O Mughiera bin Shu'ba!" Hadhrat Sa'eed τ repeated, "Am I not hearing a companion of Rasulullaah ρ being sworn at in your presence without you repulsing it or even doing anything to change the situation?! I testify to what my ears heard Rasulullaah ρ say and what my heart memorised from him. I shall never report from him anything false that he will question me about when I meet him. I have heard him say, 'Abu Bakr shall be in Jannah, Umar shall be in Jannah, Uthmaan shall be in Jannah, Ali shall be in Jannah, Talha shall be in Jannah, Zubayr shall be in Jannah, Abdur Rahmaan (bin Auf) shall be in Jannah and Sa'd bin Maalik shall be in Jannah.' The ninth person to accept Islaam shall also be in Jannah and if I wished to, I would also take his name."

The people in the Masjid then started to make a noise asked him in the name of Allaah to tell them who the ninth person to accept Islaam was. Hadhrat Sa'eed τ said, "You have asked me in the name of Allaah and Allaah is Great (I can therefore not refuse). I was the ninth person to accept Islaam and Rasulullaah ρ was the tenth (of the ten Muslims we were at the time)." Hadhrat Sa'eed τ then took an oath as he said, "When a man's face get dusty as he stands by Rasulullaah ρ (in a battle), this deed of his is better than every deed that any of you could do if he were given the lifespan of Nooh υ."[1]

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Hadhrat Abdullaah bin Dhaalim Maazini narrates, "When Mu'aawiya τ left Kufa, he appointed Mughiera bin Shu'ba τ as its governor. Mughiera τ then appointed orators to revile Hadhrat Ali τ. I was sitting next to Sa'eed bin Zaid τ when he became extremely angry at this. He then stood up and taking me by the hand said, 'Look at that man who

[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.95).
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oppresses himself. He is ordering the reviling of someone who is a dweller of Jannah. I am prepared to testify that nine people shall definitely enter Jannah (amongst them is Hadhrat Ali τ) and I would not be sinful for testifying to the tenth one as well (myself)."[1]

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The Incident Between Hadhrat Ali τ and his two Sons when Hadhrat Umar τ Proposed for his Daughter

Hadhrat Hasan narrates that when Hadhrat Umar τ proposed for Hadhrat Ummu Kulthoom, (her father) Hadhrat Ali τ said, "She is still too young for marriage." Hadhrat Umar τ said, "I have heard Rasulullaah ρ say, 'Every kinship by blood or marriage shall be severed on the Day of Qiyaamah except for all my kinship by blood or marriage.' I therefore wish to establish a kinship with Rasulullaah ρ (by marrying your daughter)." Hadhrat Ali τ said to his sons Hadhrat Hasan τ and Hadhrat Husayn τ, "Get your uncle married (to your sister)." They remarked, "She is a woman of individuality and will choose for herself." This remark made Hadhrat Ali τ furious and when he stood up, Hadhrat Hasan τgrabbed hold of his father's clothes saying, "Dear father! I cannot bear you being detached from us (do forgive us)!" "Then get him married," Hadhrat Ali τ said.[2]

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The narration has already passed in which Hadhrat Ali τ gave a man a set of clothing and a hundred gold coins and said, " I have heard Rasulullaah ρ say, 'Treat people according to their status' and this is the status of this man in my regard."[3]

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.96). Ahmad, Abu Nu'aym in his *Ma'rifah* and Ibn Asaakir have also reported a similar narration from Hadhrat Rabaah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.79).

[2] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.296).

[3] Ibn Asaakir and Abu Moosa Madeeni in his *Kitaabu Istid'aail Libaas*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.324).
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Hadhrat Suhayb τ says that he saw Hadhrat Ali τ kiss the hand and feet of Hadhrat Abbaas τ.[1]

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Hadhrat Abu Khaalid Waalibi says that when Hadhrat Ali τ once came out to them, they stood waiting for him to go ahead. Hadhrat Ali τ reprimanded them saying, "Why do I see you people standing with your chests out (like soldiers)?"[2]

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The narration has already passed[3] in which Hadhrat Abu Bakr τ moved from his place for Hadhrat Ali bin Abi Taalib τ, saying, "Come here, O Abul Hasan." Hadhrat Ali τ then sat between Rasulullaah ρ and Hadhrat Abu Bakr τ.

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The Incident of Hadhrat Ali τ with Two Men

Hadhrat Abu Ja'far narrates that when two men went to see Hadhrat Ali τ, he threw a cushion to each of them. While the one man sat on the cushion, the other sat on the ground. Addressing the man sitting on the ground, Hadhrat Ali τ said, "Get up and sit on the cushion because it is only a donkey who refuses hospitality."[4]

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Hadhrat Abdullaah bin Naafi narrates that when Hadhrat Abu Moosa Ash'ari τ once visited an ailing Hadhrat Hasan bin Ali τ, Hadhrat Ali τ said, "Take note that when a Muslim visits his ailing Muslim brother in the morning, seventy thousand angels visit with him, all the time praying for his forgiveness until the evening. In addition to this, a garden is prepared for him in Jannah. When a Muslim visits his ailing

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[1] Bukhaari in his *Adab* (Pg.144).
[2] Ibn Sa'd (Vol.6 Pg.28).
[3] Under the heading "Honouring the Household Members of Rasulullaah ρ's Family" and the subheading "Hadhrat Abu Bakr τ Honours Hadhrat Ali τ and Vacates his Place for him".

[4] Ibn Abi Shaybah and Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.5 Pg.55).

Muslim brother in the evening, seventy thousand angels accompany him, praying for his forgiveness until the following morning and in addition to this, a garden is prepared for him in Jannah."[1]

Another narration states that when Hadhrat Abu Moosa Ash'ari τ visited Hadhrat Hasan τ, Hadhrat Ali τ asked, "Have you come to visit him because he is ill or for another reason?" When Hadhrat Abu Moosa τ confirmed that it was because he was ill, Hadhrat Ali τ said, " Take note that when a Muslim visits his ailing Muslim brother…" The rest of the narration is as it appears above.[2]

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Hadhrat Abu Faakhita narrates that when Hadhrat Abu Moosa Ash'ari τ visited Hadhrat Hasan τ, Hadhrat Ali τ came in and asked, "Have you come to visit him because he is ill or for another reason?" "O Ameerul Mu'mineen!" Hadhrat Abu Moosa Ash'ari τ replied, "It is not for another reason. I have come to visit him because he is ill." Hadhrat Ali τ then said, "I have heard Rasulullaah ρ say, 'When a Muslim visits his ailing Muslim brother, seventy thousand angels pray from the morning until the evening for Allaah's mercy to be showered on him. In addition to this, a 'Khareef' is prepared for him in Jannah." When the narrators asked him what a 'Khareef' was, Hadhrat Ali τ replied that it was a stream by which date palms are irrigated.[3]

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Hadhrat Ali τ narrates that whenever Rasulullaah ρ visited a sick person, he would say:

أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَ اشْفِ أَنْتَ الشَّافِي لا شَّافِي إِلاَّ أَنْتَ

"O Rabb of mankind, remove the difficulty. You grant a cure for only You can cure. There is none who can cure besides You."[4]

Another narration adds the words:

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[1] Ibn Jareer and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.50). Abu Dawood has reported a similar narration. Several others have reported the narration with Hadhrat Ali τ quoting directly from Rasulullaah ρ.
[2] Ahmad (Vol.1 Pg.121).
[3] Ahmad (Vol.1 Pg.91).
[4] Ibn Abi Shaybah, Ahmad, Tirmidhi and Dowraqi.

لا شِفَاءَ إلاَّ شِفَاءُكَ شِفَاءً لاَ يُغَادِرُ سَقَماً

"There is no cure like Your cure. Grant a cure that does not leave out any illness."[1]

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Hadhrat Ali τ also reports that whenever Rasulullaah ρ visited a sick person, he would place his right hand on the person's right cheek and say:

لا بَأْسَ أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ اِشْفِ أَنْتَ الشَّافِي لا يَكْشِفُ الضُّرَّ إلاَّ أَنْتَ

"O Rabb of mankind, remove the difficulty. You grant a cure for only You can cure. There is none besides You who can remove ailments."[2]

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Hadhrat Safeenah τ narrates that he was once with Rasulullaah ρ when Hadhrat Ali τ arrived, wanting to enter the room. As he knocked very lightly at the door, Rasulullaah ρ gave the instruction for the door to be opened for him.[3]

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Hadhrat Ali τ and Hadhrat Abbaas τ Ask Rasulullaah ρ Which of His Family he Liked Most

Hadhrat Usaamah bin Zaid τ narrates, "I was once sitting (at Rasulullaah ρ's door) when Ali τ and Abbaas τ arrived to see Rasulullaah ρ. 'O Usaamah!' they called out, 'Do request permission from Rasulullaah ρ to see us.' I said, 'O Rasulullaah ρ! Ali and Abbaas are requesting permission to see you.' 'Do you know what brings them?' Rasulullaah ρ asked. When I replied that I did not know, Rasulullaah ρ said, 'But I know. Let them in.' The two men then entered and asked, 'O Rasulullaah ρ! We have come to ask you which of your family members you like best. 'My daughter Faatimah,' was the

[1] Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.5 Pg.50).
[2] Ibn Mardway and Abu Ali Haddaad in his *Mu'jam*.
[3] Tabraani. Haythami (Vol.8 Pg.45) has commented on the chain of narrators.
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reply. 'But we are not asking you about your immediate family," they entreated. Rasulullaah ρ therefore said, 'Then the one I like most is he one on whom Allaah had bestowed His grace and on whom I had bestowed my grace, Usaamah bin Zaid.'[1] 'Who then after him?" they enquired further. Rasulullaah ρ replied, 'Then it is Ali bin Abi Taalib.' 'O Rasulullaah ρ!' Abbaas τ exclaimed, 'You have placed (me) your uncle in the last position.' To this Rasulullaah ρ remarked, 'Ali beat you to making Hijrah.'"[2]

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Hadhrat Abdullaah bin Abbaas τ reports that (before Rasulullaah ρ proclaimed his prophethood) the Quraysh suffered severe drought. Conditions were so hard that they were forced to eat even dried bones. During those times, there were none in better stead than Rasulullaah ρ and (his uncle) Hadhrat Abbaas bin Abdil Muttalib τ. Rasulullaah ρ therefore said to Hadhrat Abbaas τ, "Dear uncle! Your brother Abu Taalib has many children and because the Quraysh has been afflicted with the condition as you know, let us go to him and take some of his children in our care."

The two then went to Abu Taalib and said, "O Abu Taalib! Your people have been afflicted with the drought and we know that you are one of them (suffering as much as the rest). We have come to take some of your children in our care." Abu Taalib replied, "Do as you please but please leave Aqeel for me. Rasulullaah ρ then took Hadhrat Ali τ in his care while Hadhrat Abbaas τ took Hadhrat Ja'far τ in his care. The two then stayed with their custodians until they became independent. In fact, Hadhrat Sulaymaan bin Dawood states that Hadhrat Ja'far τ remained with Hadhrat Abbaas τ until the time he migrated to Abyssinia.[3]

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Hadhrat Ali τ narrates, "Ja'far τ, Zaid τ and I once came to Rasulullaah ρ. Rasulullaah ρ said to Zaid τ, 'You are our brother and friend.' Zaid τ

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[1] Here Rasulullaah ρ was most probably referring to Hadhrat Zaid bin Haaritha τ, the father of Hadhrat Usaama τ because the description fits him according a verse of the Qur'aan in which Allaah says, **"When you** *(O Rasulullaah ρ)* **said to the one on whom Allaah had bestowed His grace** *(by guiding him to Islaam)***, and on whom you had bestowed your grace** *(by teaching and raising him, referring to Zaid bin Haaritha τ)* **..."** {Surah Ahzaab, verse 37}

[2] Tayalisi, Tirmidhi, Rooyaani, Baghawi, Tabraani and Haakim, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.136).

[3] Bazzaar. Haythami (Vol.8 Pg.153) has commented on the chain of narrators.

skipped with joy. Rasulullaah ρ then said to Ja'far τ, 'You resemble me both in looks and in personality'. Ja'far τ then skipped about even more than Zaid τ. Thereafter, Rasulullaah ρ said to me, 'You are from me and I from you.' I therefore skipped about more than Zaid τ and Ja'far τ."[1]

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Hadhrat Usaamah bin Zaid τ reports that Rasulullaah ρ once said to Hadhrat Ja'far τ, "Your personality is like mine and your physical appearance also resembles my own. You are therefore from me. And you, O Ali. You are also from me and the father of my grandsons."[2]

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Hadhrat Habba bin Juwayn reports that they were once with Hadhrat Ali τ when they started to mention some of the statements of Hadhrat Abdullaah bin Mas'ood τ. Praising him, someone said (to Hadhrat Ali τ), "O Ameerul Mu'mineen! We have never seen a man with better character, nor anyone who teaches as compassionately, nor anyone who is better company nor anyone more pious than Abdullaah bin Mas'ood τ." Hadhrat Ali τ asked, "I ask you to say in the name of Allaah whether this is the truth in your hearts." When they expressed that it was, Hadhrat Ali τ remarked, "O Allaah! I make You the Witness that my opinion of him (Hadhrat Abdullaah bin Mas'ood τ) is as these people have expressed or even better." Another narration states that in praise for Hadhrat Abdullaah bin Mas'ood τ, the person even added, "He reads the Qur'aan, regarding what it makes lawful as lawful and what it forbids as forbidden. He has a deep understanding of the Deen and has immense knowledge of the Sunnah."[3]

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Hadhrat Abu Za'raa τ reports that Hadhrat Ali bin Abu Taalib τ used to say, "My pure wives, pious progeny and myself have been the most tolerant people in youth and the most learned as adults. It is us that Allaah uses to eradicate dishonesty, to shatter the teeth of rabid dogs, to deliver you from your tyrants, to remove the shackles from your necks, to start off things and to terminate them."[4]

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[1] Ibn Abi Shaybah, Abu Ya'la and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.130).
[2] Tabraani. Haythami (Vol.9 Pg.272) has commented on the chain of narrators.
[3] Ibn Sa'd (Vol.3 Pg.110).
[4] Abdul Ghani bin Sa'eed in his *Idaahul Askaal*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.50).
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Episodes of the Humility of Ameerul Mu'mineen Hadhrat Ali τ

The blanket merchant Hadhrat Saalih reports from his grandfather who says, "I saw (Ameerul Mu'mineen) Hadhrat Ali τ purchase dates for a Dirham and then carry them in his bag. When I or another man offered to carry it for him, he refused the offer saying, 'The father of a family has a greater right to carry their goods.'"[1]

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Hadhrat Zaadhaan reports that even as Ameerul Mu'mineen, Hadhrat Ali τ used to walk alone in the marketplace where he would guide lost people, announce lost items and assist the weak. When passing by traders and grocers, he would open the Qur'aan and recite to them:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا

This *(Jannah)* **is the Home of the Aakhirah, which We shall assign to those who do not desire pomp** *(glory)* **on earth nor corruption.** {Surah Qasas, verse 83}

He would then say, "This verse was revealed with reference to rulers and people with authority over others who (despite their positions, they) exercise justice and are humble."[2]

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Hadhrat Jurmooz narrates that he saw Hadhrat Ali τ emerge from his house wearing two reddish cloths made in Qatar, a lower garment that reached halfway up his calves and wrapped in a shawl of about the same size. He also carried a lash and walked with it in the marketplace, instructing people to be wary of Allaah and to trade in an amiable manner. He would also say, "Weigh and measure in full and do not blow into the meat (to make it appear large)."[3]

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[1] Bukhaari in his *Adab* (Pg.81). Ibn Asaakir has reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.56). Abul Qaasim Baghawi has also reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.5).

[2] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.56). Abul Qaasim Baghawi has also reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.5).

[3] Ibn Sa'd (Vol.3 Pg.18). Ibn Abdul Birr has reported a similar narration in his *Isti'aab* (Vol.3 Pg.48).
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Hadhrat Abu Matar says, "I was once leaving the Masjid when I suddenly heard someone behind me shouting, 'Lift your lower garment because it shows greater wariness of your Rabb and also keeps the garment cleaner. You should also trim your hair if you are a Muslim.' I then noticed that it was Hadhrat Ali τ holding a lash in his hand. He then went to the camel market where he said (to the traders), 'Never take oaths when selling because although oaths sell goods, they destroy blessings.'

When he then went to a date seller, he found a servant weeping. When Hadhrat Ali τ asked her what the problem was, she informed him that her master refused to accept the dates that the date seller had sold to her for a Dirham. Addressing the seller, Hadhrat Ali τ instructed, 'Take back the dates and return her Dirham because she has no choice in the matter.' When it appeared as if the man would refuse, I said, 'Do you not know who this is?' He admitted that he did not. I then told him, 'He is Ameerul Mu'mineen Ali τ.' The man then readily poured out the dates into his own and returned the Dirham. Then he said, 'I want you to be pleased with me, O Ameerul Mu'mineen.' Hadhrat Ali τ replied, 'I shall be immensely pleased with you if you give people their dues in full.' As he then passed by the other date sellers, Hadhrat Ali τ said, 'Feed the poor and your earnings will increase.'

Hadhrat Ali τ proceeded further to the fishmongers, whom he instructed with the words, 'Never sell in our markets fish that are found floating in the water (after dying).' Thereafter, Hadhrat Ali τ arrived at the cloth market where all the cloth merchants were found. Addressing one of them, he said, 'Dear old man! Give me a good deal on an upper garment for three Dirhams.' When the man recognised him, Hadhrat Ali τ did not buy from him but went to another merchant. However, when he also recognised Hadhrat Ali τ, the Ameerul Mu'mineen did not buy from him either. Hadhrat Ali τ then purchased a garment from a youngster (who did not know him) for three Dirhams. When he wore it, the sleeves reached up to his wrists while the rest of it reached his ankles. When the owner of the store arrived, someone told him that his son had sold a garment to the Ameerul Mu'mineen for three Dirhams. Reprimanding the boy, he said, 'Why did you rather not take two Dirhams?' He then took one Dirham and went to Hadhrat Ali τ saying, 'Please accept this Dirham.' 'What for?' Hadhrat Ali τ enquired. 'My son
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sold you the garment for three Dirhams when it costs only two Dirhams.' Hadhrat Ali τ refused to accept it saying, 'He sold it with my happiness and I bought it with his happiness.'"[1]

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Hadhrat Ali τ says, "Three Factors form the Core of Humility"

Hadhrat Ali τ once said, "Three factors form the core of humility. (These are:) That one is first to greet whoever one meets, that one is content with an inferior position in a gathering rather than one of superiority and that one dislikes ostentation and boastfulness."[2]

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In another lengthy narration, Hadhrat Ali τ says, "When asked to do something, Rasulullaah ρ always said 'Yes' when he intended doing it and would remain silent when he did not intend doing it (when it was not to the benefit of the person asking). However, he never said 'No' to anything asked of him."[3]
Hadhrat Sufyaan reports that when consoling Hadhrat Ash'ath bin Qais τ upon the death of his son, Hadhrat Ali τ said, "It is the right of your family relationship that you should grieve but if you exercise patience, Allaah shall replace the loss of your son. If you are patient, fate will take its course and you will be rewarded. However, if you are irritated, fate will still take its course and you will be sinful."[4]

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Hadhrat Ali τ reports that when Rasulullaah ρ once dispatched an expedition comprising of his family members, he prayed, "O Allaah! If You return them to me safely, I owe it to You to thank you as You ought to be thanked." It was not long afterwards that they came back safely and Rasulullaah ρ said, "All praise belongs to Allaah for all the bounties of Allaah." "O Rasulullaah ρ!" Hadhrat Ali τ asked, "Did you

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[1] Ibn Raahway, Ahmad in his Zuhd, Abd bin Humayd, Abu Ya'la, Bayhaqi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.57).
[2] Askari, as quoted in *Kanzul Ummaal* (Vol.2 Pg.143).
[3] Tabraani in his *Awsat*. Haythami (Vol.9 Pg.13) has commented on the chain of narrators.
[4] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.122).
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not say that if Allaah returned them safely, you owed it to Him to thank Him as He ought to be thanked?" "Did I not just do that?" Rasulullaah ρ replied.[1]

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The Statement of Hadhrat Ali τ Concerning Bounties and Gratitude

Hadhrat Ali τ once said, "Every bounty should be followed by gratitude and gratitude is followed by an increase (in the bounty). Gratitude and an increase in bounties are directly proportional to each other. Therefore, Allaah will never stop increasing the bounties on His servant until the servant stops being grateful (in which case they stop)."[2]

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Hadhrat Muhammad bin Ka'b Qurazi narrates that Hadhrat Ali bin Abi Taalib τ once said, "It never occurs that Allaah opens the door of gratitude and closes the door of increasing bounties. It also never occurs that Allaah opens the door of du'aa and closes the door of acceptance. Similarly, it never occurs that Allaah opens the door of Taubah and closes the door of forgiveness. I shall recite this from Allaah's Book. Allaah says:

ادْعُونِي أَسْتَجِبْ لَكُم

"Supplicate *(make du'aa)* **to Me and I shall respond."** {Surah Ghaafir, verse 60}

Allaah also says:

لَئِن شَكَرْتُمْ لأَزِيدَنَّكُم

"If you show gratitude *(for the favours I grant you)***, then I will definitely grant you** *(many)* **more."** {Surah Ibraheem, verse 7}

Allaah says further:

فَاذْكُرُونِي أَذْكُرْكُمْ

[1] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).
[2] Bayhaqi.

"So think of Me and I will think of you." {Surah Baqarah, verse 152]

Allaah also says:

وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللّهَ يَجِدِ اللّهَ غَفُورًا رَّحِيمًا

Whoever commits a *(minor)* **sin or wrongs himself** *(by committing a major sin)* **and then seeks Allaah's forgiveness, he will surely find that Allaah is Most Forgiving, Most Merciful."** {Surah Nisaa, verse 110}[1]

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The Incident of Hadhrat Ali τ and Hadhrat Umar τ with a Man who Performed Tawaaf with his Mother

Hadhrat Amr bin Hammaad reports that Hadhrat Ali τ and Hadhrat Umar τ were leaving from performing Tawaaf when they saw a Bedouin carrying his mother on his back reciting the following couplets (which mean):

"I am her conveyance that never bolts
and when other conveyances become crazed, I shall not
She did more when she carried me and suckled me"

He then called out, " لَبَّيْك أَللّهُمَّ لَبَّيْك " Addressing Hadhrat Umar τ, Hadhrat Ali τ said, "O Abu Hafs! Let us go back to perform Tawaaf so that the mercy descending (on the Bedouin) may encompass us as well." They then started performing Tawaaf as the Bedouin repeated:

"I am her conveyance that never bolts
and when other conveyances become crazed, I shall not
She did more when she carried me and suckled me
لَبَّيْك أَللّهُمَّ لَبَّيْك (At your service, O Allaah, I am at your service)"

At the same time, Hadhrat Ali τ reciting the following couplets (which mean):

"Allaah is Most Appreciative if you care for your mother
he shall then grant you in abundance for your little effort"[2]

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[1] Ibn Maajah and Askari, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).
[2] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.310).
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Hadhrat Ali τ says, "During the Battle of Badr, we sought refuge from the Mushrikeen by the side of Rasulullaah ρ because he was the most furious of fighters."[1]

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Hadhrat Sha'bi narrates that Hadhrat Ali τ was once out in Kufa when he stopped by a house and asked for water. When a little girl came out with a jug and a napkin, Hadhrat Ali τ asked, "Dear girl! Whose house is this?" When she informed him the person's name and that he was a coin evaluator, Hadhrat Ali τ said, "I have heard Rasulullaah ρ say that one should never drink from the well of a coin evaluator and never take shade under anything belonging to a tax collector."[2]

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The Tawakkul of Ameerul Mu'mineen Hadhrat Ali τ

Hadhrat Yahya bin Murrah narrates, "When Hadhrat Ali τ used to go to the Masjid at night to perform Nafl salaah, we would also go with to guard him. After completing his salaah, he would ask us, 'What are you sitting here for?' When we informed him that we were there to guard him, he asked, 'Is it against the inhabitants of the heavens that you are guarding me or against the inhabitants of the earth?' 'Only from the inhabitants of the earth,' we submitted. He then said, 'Nothing happens on earth until it is decided in the heavens. There are two angels assigned to every person who protect and guard him. However, when a predestined matter arrives, they leave him to it. I therefore have a fortified shield from Allaah which will leave me only when death arrives. No person can taste the sweetness of Imaan until he is convinced that whatever (difficulty) afflicts him would never have passed him by and whatever (good) passes him by would never have come to him in the first place.'"[3]

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[1] Ahmad and Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.37).
[2] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.165).
[3] Abu Dawood and Ibn Asaakir.
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Hadhrat Qataadah τ reports that Hadhrat Ali τ was extremely restless throughout the last night he spent in this world. This made his family very concerned and after secretly convening, they arrived at a decision and asked him in the name of Allaah (not to leave the house). However, he said to them, "Two angels are assigned to each and every person to protect him from that which is not destined for him (and this happens as long as what is predestined does not come to him). However, when something predestined comes his way, the two angels leave him to it." Hadhrat Ali τ then proceeded to the Masjid and he was assassinated.[1]

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Hadhrat Abu Mijlaz narrates that a man from the Muraad tribe once came to see Hadhrat Ali τ when he was busy performing salaah in the Masjid. (After Hadhrat Ali τ completed the salaah) The man said to him, "Appoint some guards because the people of the Muraad tribe are planning to assassinate you." However, he said to them, "Two angels are assigned to each and every person to protect him from that which is not destined for him. However, when something predestined comes his way, the two angels leave him to it. One's appointed term is a fortified shield (because nothing can violate it)."[2]

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Hadhrat Yahya bin Katheer and others report that when people offered to guard Hadhrat Ali τ, he said, "A person's appointed term guards him."[3]

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Hadhrat Muhammad Baaqir reports that two men presented their dispute to Hadhrat Ali τ for judgement. When he sat at the base of a wall, one of the men cautioned, "O Ameerul Mu'mineen! That wall is going to fall." Hadhrat Ali τ reassured him saying, "Continue. Allaah

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[1] Abu Dawood and Ibn Asaakir.
[2] Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.88).
[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.75).

suffices as a protector." When Hadhrat Ali τ had passed judgment and stood up, the wall fell down.[1]

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Hadhrat Hasan reports that someone once said to Hadhrat Ali τ, "Abu Dharr τ says that he prefers poverty to riches and illness to good health." To this, Hadhrat Ali τ remarked, "May Allaah have mercy on Abu Dharr. My opinion is that the person who relies on Allaah's good choice for him will never wish to be in a condition other than that which Allaah has chosen for him. This is the highest level of contentment with the decision of Allaah."[2]

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It was also Hadhrat Ali τ who said, "Whoever is happy with what Allaah decides will have Allaah's decision pass over him together with being rewarded. On the other hand, whoever is unhappy with what Allaah decides will still have Allaah's decision pass over him but his deeds will be laid to waste."[3]

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Hadhrat Ali τ Addresses the People in a Graveyard and His Statement Concerning Taqwa

Hadhrat Kumayl bin Ziyaad says that he was once with Hadhrat Ali τ when they reached a graveyard. Turning towards the graves, Hadhrat Ali τ said, "O inhabitants of the grave! O inhabitants of the place of decay! O inhabitants of the place of loneliness! What news have you! The news from us is that your wealth has already been distributed, your children have become orphans and your wives have remarried. That is the news that we have. What news have you?" Hadhrat Ali τ then turned and said, "O Kumayl! Had they been permitted to respond, they would have told us that the best provision is Taqwa." He then started weeping as he continued, "O Kumayl! The grave is a box containing one's actions and it is only at the time of death that one finds out about it."[4]

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[1] Abu Nu'aym in his *Dalaa'il* (Pg.211).
[2] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).
[3] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).
[4] Deenowri and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.142).
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Hadhrat Qais bin Abu Haazim reports that Hadhrat Ali τ once said, "Give more importance to having your deeds accepted than to Taqwa because while a deed with Taqwa can never be undermined, how can one that is accepted ever be undermined?"[1] Another narration states that Hadhrat Ali τ said, "When a deed with Taqwa can never be undermined, how can one that is accepted ever be undermined?"[2]

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Hadhrat Ali τ and Hadhrat Abu Dardaa τ encourage Silence

Hadhrat Ali τ said, "The tongue is the basis of the body's well-being. When the tongue is upright, the other limbs are all upright. However, as soon as the tongue is out of control, no other limb stays under control." Another narration states that he once said, "Keep a low profile and you will not be talked about (thus saving you from pride). Remain silent and you will remain safe."

Another narration states that he said, "Silence invites towards Jannah." It was also Hadhrat Ali τ who mentioned the following couplets (which mean):

"Never disclose your secrets except to yourself
Because there is an advisor to every advisor

And I have also seen many misguided men
Who do not leave upright men unscathed (by their insults)"[3]

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Hadhrat Ali τ Rebukes PEOPLE Bereft of any Possessiveness

[1] Abu Nu'aym in his *Hilya* and Ibn Asaakir.
[2] Abu Nu'aym in his *Hilya* and Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.2 Pg.142).
[3] Ibn Abi Dunya in his *Samt*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.158).
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Hadhrat Ali τ once addressed the people saying, "The news has reached me that your women crowd the marketplaces with Kuffaar men. Have you people no sense of possessiveness? There can be no good in a person who is bereft of all possessiveness." Another narration states that Hadhrat Ali τ said, "There are two types of possessiveness. The first is commendable and a means by which a person keeps his family in check. The other is the type that leads a person to Jahannam."[1]

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Hadhrat Ali τ Encourages people to Enjoin Good and Warns them against Giving up Forbidding Evil

Hadhrat Ali τ once said, "You people must enjoin what is good, forbid what is evil and defend the Deen of Allaah, otherwise Allaah shall place in authority over you such people who will punish you, after which Allaah will punish them as well." Another narration states that Hadhrat Ali τ said, "You people must enjoin what is good and forbid what is evil otherwise Allaah shall place the worst amongst you in authority over you and then when even the best of you make du'aa, their du'aas will not be accepted."[2]

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In one of his sermons, Hadhrat Ali τ said, "O people! Those who were destroyed before you were destroyed because when they perpetrated sin, their Rabbis and religious scholars did not prohibit them. Each time they transgressed all limits of sin and their Rabbis and religious scholars did not prevent them, punishment overtook them. You should therefore enjoin what is good and forbid what is evil before you suffer a like fate. Remember that enjoining what is good and forbidding what is evil can neither deprive you of your sustenance nor hasten your death."[3]

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[1] Rustah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).
[2] Ibn Abi Shaybah.
[3] Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).
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Hadhrat Ali τ once said, "Jihaad is of three categories; Jihaad with the hand, Jihaad with the tongue and Jihaad with the heart. The first of these to disappear will be the Jihaad of the hand, followed by Jihaad of the tongue and then Jihaad of the heart. Eventually when the heart fails to recognise what is good and does not reject evil, it will be turned completely upside down."[1]

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Hadhrat Ali τ once said, "The first Jihaad to disappear will be the Jihaad of your hands, followed by Jihaad of your tongue and then Jihaad of your heart. The heart that fails to recognise what is good and does not reject evil will be turned completely upside down just as a water bag is turned upside down to empty out everything inside."[2]

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The Contentment of Hadhrat Ali τ and the Advice that he and Hadhrat Sa'd τ gave in this Regard

Hadhrat Abu Ja'far narrates that Hadhrat Ali τ once ate some dry dates, drank some water and then placed his hand in his belly saying, "May Allaah distance (from His mercy) the person whose stomach gets him admitted into Jahannam." He then recited a couplet (which means):

"Whenever you give your stomach and genitals whatever they ask for
They will both attain only the heights of regret"[3]

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Hadhrat Sha'bi narrates that Hadhrat Ali bin Abi Taalib τ once said, "O son of Aadam υ! Never bring the worry of the approaching day before the worry of the present day (by worrying about what you are to eat the following day) because if you are not destined to die (tomorrow), your sustenance will definitely be coming to you. You should also remember that when you accumulate wealth that is more than your

[1] Masaddad and Bayhaqi.
[2] Ibn Abi Shaybah and Abu Nu'aym in his *Nusr fi Hujjah*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).
[3] askari, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).
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basic necessities, you are actually acting as treasurer for someone else (who will soon be taking possession of it)."[1]

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Hadhrat Ali bin Abi Taalib τ

Hadhrat Ali τ narrates, "When a marriage proposal for Faatima رضي الله عنها was sent to Rasulullaah ρ, a slave of mine asked. 'Do you know that a marriage proposal for Faatima رضي الله عنها has been sent to Rasulullaah ρ?' When I declared that I did not know, she said, 'Well! She has already received a proposal. What stops you from approaching Rasulullaah ρ (and requesting him) to marry her to you?' 'Do I have anything with which to marry her?' I said. She said, You only have to approach Rasulullaah ρ and he will marry her to you.' By Allaah! She then continued giving me hope until I went to see Rasulullaah ρ.

However, when I sat before Rasulullaah ρ, I was unable to utter a word out of respect and awe for him. Rasulullaah ρ asked, 'What brings you here? Is there something you need?' When I remained silent, Rasulullaah ρ said, 'Have you perhaps come to propose for Faatima?' 'Yes,' I managed to reply. 'Have you got anything to give as dowry?' Rasulullaah ρ asked. 'By Allaah!' I replied, 'I have nothing.' 'What has happened to the suit of armour I gave you?' he asked. I swear by the Being Who controls the life of Ali that the armour was the type made by the Hatma bin Muhaarib tribe and was barely worth four (hundred) Dirhams. When I informed Rasulullaah ρ that I still had it with me, he said, 'Then I have handed her over in marriage to you so send it to her as dowry.' This was therefore the dowry of Faatima رضي الله عنها the daughter of Rasulullaah ρ."[2]

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Hadhrat Buraydah τ narrates that a group of the Ansaar once suggested to Hadhrat Ali τ that he propose for Hadhrat Faatima رضي الله عنها's hand in marriage. (When he approached Rasulullaah ρ) Rasulullaah ρ asked, "What does the son of Abu Taalib need?" "O Rasulullaah ρ!"

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[1] Deenowri, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).
[2] Bayhaqi in his *Dalaa'il*, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.346). Dowlaabi has also reported the narration in his Dhurriyya Taahira, as quoted in *Kanzul Ummaal* (Vol.7 Pg.113).

Hadhrat Ali τ replied, "I wish to propose for the hand of Faatima the daughter of Rasulullaah ρ." All Rasulullaah ρ said was, "*Marhaban wa Ahlan*." Hadhrat Ali τ then left and met with the group of Ansaar who had been waiting for him. When they asked him what had happened, he replied, "All I know is that Rasulullaah ρ said, '*Marhaban wa Ahlan*.'" They said, "Even one of two things Rasulullaah ρ gave you are sufficient. He gave you both *Ahl* (a family) as well as *Marhab* (a comfortable home)."

After handing Hadhrat Faatima رضي الله عنها over in marriage, Rasulullaah ρ said, "O Ali! It is necessary for a *Waleemah* to be hosted after consummation." Hadhrat Sa'd τ offered a sheep he owned (for the meat) and the Ansaar collected a few *Saa* of wheat (for the bread). When the night of the consummation arrived, Rasulullaah ρ gave the couple instructions to do nothing until he arrived. (When he got there) Rasulullaah ρ asked for some water, performed wudhu and then sprinkled some of the water on to Hadhrat Ali τ saying:

أللَّهُمَّ بَارِكْ فِيْهِمَا وَ بَارِكْ لَهُمَا فِي بِنَائِهِمَا

"O Allaah! Bless the two of them and bless them in their consummation."[1]

Another narration similar to the above, states that the du'aa Rasulullaah ρ made was:

أللَّهُمَّ بَارِكْ فِيْهِمَا وَ بَارِكْ لَهُمَا فِي شِبْلَيْهِمَا

"O Allaah! Bless the two of them and bless them in their two lion like sons."[2]

A third narration quotes the du'aa of Rasulullaah ρ as:

أللَّهُمَّ بَارِكْ فِيْهِمَا وَ بَارِكْ عَلَيْهِمَا وَ بَارِكْ لَهُمَا فِي بِنَائِهِمَا وَ بَارِكْ فِي نَسْلِهِمَا

"O Allaah! Bless the two of them, shower Your blessings on them, bless them in their consummation and bless them in their progeny."[3]

Yet another narration states that Rasulullaah ρ added:

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[1] Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.209).

[2] Bazzaar. Haythami (Vol.9 Pg.209) has commented on the chain of narrators.

[3] Rooyaani and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.113). Nasa'ee has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.342).

وَ بَارِكْ لَهُمَا فِي شَمْلِهِمَا

"...and bless their communion."[1]

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Hadhrat Asmaa bint Umays رضي الله عنها narrates that after Hadhrat Faatima رضي الله عنها was married to Hadhrat Ali τ, all that they saw in her house was a straw mat spread out on the ground, a pillow stuffed with the bark of a palm tree, an earthen jug and an earthen mug. (On the night of the marriage) Rasulullaah ρ sent a message saying, "Do nothing" or "Do not get close to your wife until I come." When Rasulullaah ρ arrived, he asked, "Is my brother here?" When Rasulullaah ρ forged bonds of brotherhood between the Sahabah ψ, he forged his brotherhood with Hadhrat Ali τ. Hadhrat Ummu Ayman رضي الله عنها , a pious woman who was an Abyssinian and the mother of Hadhrat Usaama bin Zaid τ asked in surprise, "O Rasulullaah ρ! He is your brother and you have married your daughter to him?" Rasulullaah ρ replied, "This (marriage) can take place (despite this type of brotherhood), O Ummu Ayman."

Rasulullaah ρ then sent for a container of water, uttered some words and then passed his hands over the chest and face of Hadhrat Ali τ. He then called Hadhrat Faatima رضي الله عنها who stood by him shivering in her shawl out of modesty. Rasulullaah ρ sprinkled some of the water on her and also uttered some words. He then said to her, "I have not failed you in my duty to get you married to the family member I love most." Hadhrat Asmaa رضي الله عنها narrates further. She says, "Rasulullaah ρ then noticed a figure behind the curtain or behind the door and asked, 'Who is that?' 'Asmaa,' I replied. 'Asmaa bint Umays?' Rasulullaah ρ asked. 'Yes, O Rasulullaah ρ,' I confirmed. He then asked, 'Have you come to be of service to Rasulullaah ρ (and his family)?' 'Yes,' I replied, 'because a young girl must have a family woman with her on her first night to take care of anything she might need.' Rasulullaah ρ then made such a wonderful du'aa for me that it is the one deed that I have most hope in (to deliver me to salvation in the Aakhirah). Rasulullaah ρ then said to Ali τ, 'Look after you wife' and as he left, he continued making du'aa for them until he disappeared in his rooms."[2]

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[1] *Al Bidaayah wan Nihaayah* (Vol.7 Pg.342). Ibn Sa'd (Vol.8 Pg.21) has also reported a similar narration.

[2] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.210).

In another narration, Hadhrat Asmaa bint Umays رضي الله عنها says, "I was present the night Rasulullaah ρ's daughter Faatima رضي الله عنها became a new bride. That morning, Rasulullaah ρ arrived and knocked at the door. When Ummu Ayman رضي الله عنها got up and opened the door, Rasulullaah ρ asked, 'O Ummu Ayman! Call my brother for me.' She said, 'He is your brother and you got him married to your daughter?' 'O Ummu Ayman!' Rasulullaah ρ continued, 'Do call him for me.' When the other women heard Rasulullaah ρ's voice, they dispersed and he took a seat in the corner. Ali τ then arrived and after making du'aa for him, Rasulullaah ρ sprinkled some water on him as well. Thereafter, Rasulullaah ρ sent for Faatima رضي الله عنها. She arrived all covered in perspiration and taking short steps out of her extreme modesty. 'Relax,' Rasulullaah ρ reassured her, 'I have married you to the family member I love the most.'" The rest of the narration is like the one quoted above.[1]

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Hadhrat Ali τ narrates that when Rasulullaah ρ got him married to Hadhrat Faatima رضي الله عنها , Rasulullaah ρ sent for some water and then gargled with it. Rasulullaah ρ then took Hadhrat Ali τ into the room where he sprinkled the water on his chest and between his shoulders and then sought Allaah's protection for him by reciting Surah Ikhlaas (Surah 112) and the *Mu'awwadhatayn* (Surah Falaq and Surah Naas).[2]

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Hadhrat Albaa bin Ahmar reports from Hadhrat Ali τ that when he proposed for Rasulullaah ρ's daughter Hadhrat Faatima رضي الله عنها , he sold a suit of armour he owned as well as some of his other possessions for a sum of four hundred and eighty Dirhams. Rasulullaah ρ instructed him to use two-thirds for perfume and the remaining third for clothing. Rasulullaah ρ then gargled in a utensil of water and told the couple to bath with it. Rasulullaah ρ also instructed Hadhrat Faatima رضي الله عنها not to feed any of her children before he got to the child, but she started feeding Hadhrat Husayn τ before Rasulullaah ρ could arrive. As for Hadhrat Hasan τ, Rasulullaah ρ put some unknown thing in his mouth because of which he was more knowledgeable than his brother.[3]

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[1] Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.210).
[2] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.113).
[3] Abu Ya'la and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.7 Pg.112). Ibn Sa'd (Vol.8 Pg.21) has also reported the part of the perfume and the clothing.

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Hadhrat Jaabir τ narrates, "We attended the marriage of Ali τ and Faatima رضي الله عنها and have not witnessed a better marriage. The matting (in which we sat) was stuffed with the bark of a date palm and we were served raisins and dates to eat. Her bedding on her first night was a sheepskin."[1]

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Hadhrat Ali τ reports that when Hadhrat Faatima رضي الله عنها got married, Rasulullaah ρ gave her a blanket, a water bag and a leather pillow stuffed with *Idhkhir* grass.[2]

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Hadhrat Abdullaah bin Amr τ reports that when Rasulullaah ρ sent Hadhrat Faatima رضي الله عنها to (her husband) Hadhrat Ali τ, Rasulullaah ρ gave her a blanket, a water bag and a leather pillow stuffed with the bark of a date palm and *Idhkhir* grass. The couple slept on (half of) the blanket and used the other half to cover themselves.[3]

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Hadhrat Ali τ Married his Daughter Ummu Kulthoom to Hadhrat Umar bin Khattaab τ

Hadhrat Abu Ja'far reports that Hadhrat Umar τ once sent a proposal to Hadhrat Ali τ for his daughter Ummu Kulthoom's hand in marriage. When Hadhrat Ali τ sent a message stating that she was still too young, someone told Hadhrat Umar τ that the statement meant that Hadhrat Ali τ was refusing. When Hadhrat Umar τ explained to Hadhrat Ali τ (his reason for wanting to marry her), Hadhrat Ali τ (agreed to get her married to him and) said, "(Consider the marriage done, so) I am sending her to you and she is your wife if you are pleased with her." Hadhrat Ali τ then sent her to Hadhrat Umar τ, who (knowing that she

[1] Bazzaar. Haythami (Vol.9 Pg.209) has commented on the chain of narrators.
[2] Bayhaqi in his *Dalaa'il* as quoted in *Kanzul Ummaal* (Vol.7 Pg.113).
[3] Tabraani. Haythami (Vol.9 Pg.210) has commented on the chain of narrators.

was his wife) ventured to lift the garment from her legs. (Not realising that the marriage was already concluded) She however exclaimed, "Leave it! Had you not been the Ameerul Mu'mineen, I would have slapped you across the face!"[1]

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Hadhrat Muhammad narrates that when Hadhrat Umar τ proposed to Hadhrat Ali τ for his daughter Ummu Kulthoom's hand in marriage, Hadhrat Ali τ said, "I am reserving my daughters for the sons of (my brother) Ja'far τ." Hadhrat Umar τ pleaded, "Please marry her to me because I swear by Allaah that no man on earth will ensure that she is honoured as I will." Hadhrat Ali τ agreed and married her to Hadhrat Umar τ.

Hadhrat Umar τ then went to the Muhaajireen and said, "Congratulate me on my new marriage!" They all congratulated him and then asked, "Who did you marry, O Ameerul Mu'mineen?" "The daughter of Ali bin Abi Taalib," he replied. He then started to explain, "Indeed Rasulullaah ρ said, 'Every connection and relation shall be severed on the day of Qiyaamah except my connections and my relations.' I had been a father-in-law of Rasulullaah ρ and now I wish this as well (to become his relative by marrying his granddaughter)." Another narration from Hadhrat Ataa Khuraasaani states that Hadhrat Umar τ gave her a dowry of forty thousand Dirhams.[2]

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Hadhrat Ali τ reports that the portion Rasulullaah ρ liked most of a goat was the foreleg.[3]

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The Practices of Hadhrat Ali τ and Hadhrat Umar τ with Food and Drink

[1] Abdur Razzaaq and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.8 Pg.291). Ibn Umar Maqdasi has reported a similar narration, as quoted in *Isaabah* (Vol.4 Pg.492).
[2] Ibn Sa'd, as quoted in *Isaabah* (Vol.4 Pg.492).
[3] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.37).
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Hadhrat Ibn A'bad reports that Hadhrat Ali τ once asked, "O Ibn A'bad! Do you know what is the right of food?" "What is the right of food?" Ibn A'bad asked. Hadhrat Ali τ replied, "That you recite:

بِسْمِ اللهِ اَللَّهُمَّ بَارِكْ لَنَا فِيْمَا رَزَقْتَنَا

'I begin with the name of Allaah. O Allaah! bless us in the sustenance You give us'"

Thereafter, Hadhrat Ali τ asked, "And do you know how to express gratitude after you have finished?" "How do you express gratitude?" Ibn A'bad asked. Hadhrat Ali τ replied, "By saying:

أَلْحَمْدُ لِلّهِ الَّذِي أَطْعَمَنَا وَ سَقَانَا

'All praise is for Allaah Who has given us food and drink.'"[1]

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Hadhrat Ali τ with Food and Drink

Hadhrat Saalim says, "I was with my master Zaid bin Sowhaan when Hadhrat Salmaan Faarsi τ passed by us after purchasing a *Wasaq* of grain. 'O Abu Abdullaah!' Zaid called out, 'You are doing this (buying so much) when you are the companion of Rasulullaah ρ?' Hadhrat Salmaan τ replied, 'The soul is at ease when it has secured its sustenance. It can then free itself for Ibaadah and *Waswaas* (the devil that whispers evil into the heart) loses hope in (adversely influencing) it.'"[2]

Hadhrat Muslim who was the freed slave of Hadhrat Ali bin Abi Taalib τ says, "When Hadhrat Ali τ once asked for a drink, I brought him a cup of water and blew into it. He refused to drink it and returned it to me saying, 'You drink it.'"[3]

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Hadhrat Ali τ reports that he was sitting with Rasulullaah ρ near (the graveyard of) *Baqee* on a rainy day when a woman passed by on her

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[1] Ibn Abi Shaybah, Ibn Abi Dunya in his *Du'aa*, Abu Nu'aym in his *Hilya* and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.46).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.207).
[3] Ibn Sa'd (Vol.6 Pg.237).

donkey, carrying a heavy load. As she passed through a depression in the ground, she fell off the donkey. Rasulullaah ρ turned his face away (so as not to see her body as it became exposed because of the fall). When someone informed Rasulullaah ρ that the lady was wearing trousers (because of which her body did not become exposed), Rasulullaah ρ said, "O Allaah! Forgive all the women of my Ummah who wear trousers." Addressing the Sahabah ψ, Rasulullaah ρ then said, "O people! Always wear trousers because it is amongst the most concealing of clothing. Ensure that you protect your women with it whenever they go out."[1]

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The Practices of Hadhrat Ali τ With Regard to Clothing

Hadhrat Zaid bin Wahab narrates that a delegation from Basrah once came to see Hadhrat Ali τ. Amongst them was a man belonging to the Khawaarij whose name was Ja'd bin Na'ja. When he started criticising Hadhrat Ali τ's clothing, Hadhrat Ali τ said, "What problem have you got with my clothing when it is far away from pride and a most appropriate example for the people to follow."[2]

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Hadhrat Amr bin Qais reports that when someone asked Hadhrat Ali τ why he patched his *Qamees*, he replied, "The heart humbles with it and the Mu'min is able to follow the example."[3]

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Hadhrat Ataa Abu Muhammad says, "I once saw Hadhrat Ali τ wearing an unwashed *Qamees* made of extremely coarse cloth."[4]

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[1] Bazzaar, Uqayli, Ibn Adi and others, reporting from various chains of narrators, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55). Ibn Jowzi has wrongly included this narration in his *Mowdu'aat*.
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.82).
[3] Hannaad, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.57). Ibn Sa'd (Vol.3 Pg.28) has reported a similar narration.
[4] Ibn Abi Shaybah and Hanaad.

Hadhrat Abdullaah bin Abu Hudhayl reports, "I once saw on Hadhrat Ali bin Abi Taalib τ a Qamees made in *Ray* which was such that when he stretched out his arms, the sleeves reached the ends of his fingers and when he retracted them, they reached close to halfway up his forearms."[1]

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Whenever Hadhrat Ali τ wore a *Qamees*, he would pull the sleeve until it reached his fingers. He would then cut off what was extra (extending further than the fingers) saying, "The sleeves should never extend further than the hands."[2]

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Hadhrat Abu Sa'eed Azdi who was one of the Imaams of the Azd tribe reports that he once saw Hadhrat Ali τ come to the marketplace and say, "Who has a good *Qamees* for three Dirhams?" When one of the traders said that he had one, Hadhrat Ali τ went to him and liked the *Qamees* very much. "This must be worth more (than three Dirhams)!" Hadhrat Ali τ remarked (thinking that the man was reducing the price because Hadhrat Ali τ was the Ameerul Mu'mineen). "Not at all," the man replied, "that is really the price." Hadhrat Abu Sa'eed says that he then saw Hadhrat Ali τ untie a knot in his clothing containing some Dirhams and giving it to the trader. Hadhrat Ali τ then wore the *Qamees*, which happened extend past the ends of his fingers. By his instruction, the excess that extended past his fingers was then cut off.[3]

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A freed slave of Hadhrat Abu Udhayn reports that he once saw Hadhrat Ali τ come out of his house and approach cloth merchant saying, "Do you have a *Qamees* made in Sumbulaan?" The man took out one and when Hadhrat Ali τ wore it, it reached halfway down his calves. Looking down to his right and left, Hadhrat Ali τ remarked, "I have not see a better fit. How much is this?" "Four Dirhams, O Ameerul Mu'mineen," the man replied. Hadhrat Ali τ then untied the money from his loincloth, handed it over to the man and then left.[4]

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[1] Hanmaad and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.57).
[2] Ibn Uyaynah in his *Jaami*, Askari in his *Mawaa'idh*, Sa'eed bin Mansoor, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55).
[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.83).
[4] Ahmad in his *Zuhd*, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.8).
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Hadhrat Ali τ once said, "The people with the clearest record with Allaah Y and who know Him best are those who have the most love for and who most honour the sanctity of the believers in 'Laa Ilaaha Illallaah'."[1]

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Hadhrat Ali τ Debates with a man about Volition

Hadhrat Muhammad narrates that Hadhrat Ali τ was once introduced to a man debating the issue of volition. "O servant of Allaah!" Hadhrat Ali τ said, "Has Allaah created you as He willed or as you will?" "As He willed," the man replied. "Does He make you ill when He wills or when you will?" "When He wills," the man admitted. Hadhrat Ali τ questioned him further, "Does He then cure you when He wills or when you will?" Again the man replied, "When He wills." "Does Allaah take you where He wills or where you will?" "Where He wills," came the reply. "By Allaah!" Hadhrat Ali τ said, "Had you replied differently, I would have used my sword to severe the part of your body that hosts your eyes."[2]

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The Statement of Hadhrat Ali τ Concerning the Turbulence of the Water and Wind when the Nation of Hadhrat Nooh υ and the Nation of Aad were Destroyed

Hadhrat Ali τ once said, "Every drop of water passes through a measure in the hand of an angel (referred to as the *Khazzaan* whom Allaah has appointed to the task). However, on the day of Nooh υ (when his nation was punished), Allaah commanded the water directly without commanding the *Khazzaan*. The water therefore went out of the *Khazzaan's* control and burst forth. It is for this reason that Allaah says:

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[1] Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.76).
[2] Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.211).
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إِنَّا لَمَّا طَغَى الْمَاء

When the waters burst out of control... {Surah Haaqa, verse 11}

Similarly, Every gust of wind passes through a measure in the hand of an angel (whom Allaah has appointed to the task). However, on the day of Aad (when they were punished), Allaah commanded the wind directly without commanding the *Khazzaan*. The wind therefore went out of his control. Allaah refers to this when He says:

بريح صَرْصَرٍ عَاتِيَةٍ

A freezing wind that was out of *(the Khazzaan's)* **control...** {Surah Haaqa, verse 6}[1]

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The Statement of Hadhrat Ali τ concerning predestination and Those who Object to it

Hadhrat Nazzaal bin Sabrah narrates that someone once said to Hadhrat Ali τ, "O Ameerul Mu'mineen! There are people here who believe that Allaah does not know about something until it actually takes place." "Their mothers ought to have lost them!" Hadhrat Ali τ exclaimed, "From where did they deduce this?" The person replied, "It is their interpretation of the verse:

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُم

We shall certainly test you *(Muslims)* **until We come to know those of you who** *(sincerely)* **strive** *(to uplift Allaah's Deen)* **and those who are steadfast and until We examine your condition.** {Surah Muhammad ρ, verse 31}

Hadhrat Ali τ said, "Those without knowledge are destroyed." He then mounted the pulpit, duly praised Allaah and said, "O people! Acquire knowledge, practise it and teach it. Whoever finds it difficult to understand any part of the Qur'aan should ask me. The news has reached me that some people believe that Allaah does not know about something until it actually takes place. They says this because of the (misunderstanding they have about the) verse:

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[1] Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.273).
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وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ

We shall certainly test you *(Muslims)* **until We come to know those of you who** *(sincerely)* **strive** *(to uplift Allaah's Deen)*. {Surah Muhammad ρ, verse 31}

The words "until we come to know" mean "until we see whether those upon whom striving (for Deen) and steadfastness have been enjoined actually strive and actually remain steadfast through the hardships that have been destined for them".[1]

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In the chapter discussing Tawakkul[2], the narration has passed in which Hadhrat Ali τ said, "Nothing happens on earth until it is decided in the heavens. There are two angels assigned to every person who protect and guard him. However, when a predestined matter arrives, they leave him to it. I therefore have a fortified shield from Allaah which will leave me only when death arrives. No person can taste the sweetness of Imaan until he is convinced that whatever (difficulty) afflicts him would never have passed him by and whatever (good) passes him by would never have come to him in the first place."

Hadhrat Suwayd bin Ghafalah τ narrates that when Hadhrat Ali τ was suffering extreme hunger one day, he suggested to (his wife) Hadhrat Faatima رضي الله عنها to approach (her father) Rasulullaah ρ for some food. When she went to Rasulullaah ρ, Hadhrat Ummu Ayman رضي الله عنها happened to be there. Hearing Hadhrat Faatima رضي الله عنها knock on the door, Rasulullaah ρ said, "That is the knock of Faatima. She has come at a time that we are not accustomed to having her come to us." "O Rasulullaah ρ!" Hadhrat Faatima رضي الله عنها said, "The food of the angels is to recite *'Laa Ilaaha Illallaah'*, *'Subhaanallaah'* and *'Al Hamdu Lillaah'*. What is our food?" Rasulullaah ρ replied, "I swear by the Being Who has sent me with the truth! For the last thirty days, no fire (to cook) has been lit in the house of the family of Muhammad ρ. However, a few goats have come to us. If you please, I shall have five given to you. Alternatively, if you so please, I shall teach you five words (of supplication) that Jibra'eel υ has taught me." Hadhrat Faatima رضي الله عنها immediately said, "Do rather teach me the five words that Jibra'eel υ has taught you." Rasulullaah ρ then told her to say the following words:

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[1] Ibn Abdul Birr in his *Ilm*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.265).

[2] Under the heading "The Tawakkul of the Sahabah ψ" and the subheading "The Tawakkul of Ameerul Mu'mineen Hadhrat Ali τ."
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يا أوَّلَ الأوَّلِيْن وَ يا آخِرَ لآخِرِيْن وَ يا ذَاالْقُوَّةِ الْمَتِيْن وَ يا رَاحِمَ الْمَسَاكِيْن وَ يا أرْحَمَ الرَّاحِمِيْن

Hadhrat Faatima رضي الله عنها then left and when she came back to Hadhrat Ali τ, he asked, "What happened?" She replied, "While I left you to get something of benefit in this world, I returned with something of benefit in the Aakhirah." "This is the best of all your days," Hadhrat Ali τ remarked.[1]

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The verse of the Qur'aan that kindles the Most Hope According to Hadhrat Ali τ

Hadhrat Ali bin Abi Taalib τ narrates that Rasulullaah ρ once said, "I shall continue interceding on behalf of my Ummah until my Rabb asks, 'Are you now satisfied, O Muhammad?' I shall then say, 'Yes. I am satisfied.' Turning to the people, Hadhrat Ali τ said, 'O people of Iraq! Don't you people believe that the verse of the Qur'aan that kindles the most hope is the verse:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيم

Say, "O My bondsmen who have wronged their souls *(by committing kufr or other sins)* **! Never lose hope of Allaah's mercy** *(so do not abstain from seeking forgiveness thinking that you will not be forgiven)***. Verily, Allaah forgives all sins** *(that are free of kufr and Shirk)***. Undoubtedly, He is the Most Forgiving, the Most Merciful."** {Surah Zumar, verse 53}

When the people admitted that they believed so, Hadhrat Ali τ said, "However, we who are members of Rasulullaah ρ's family believe that the verse of the Qur'aan that kindles the most hope is the verse:

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى

Your Rabb shall soon grant you and you shall be pleased. {Surah Duha, verse 5}

What Allaah will grant Rasulullaah ρ shall be the privilege of intercession."[2]

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[1] Abu Sheikh, as quoted in *Kanzul Ummaal* (Vol.1 Pg.302).
[2] Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.7 Pg.273).

Hadhrat Ibn Buraydah narrates that (his father) Hadhrat Buraydah τ once went to Hadhrat Mu'aawiya τ where a man was busy talking (in praise of Hadhrat Mu'aawiya τ). "Will you permit me to speak, O Mu'aawiya," Hadhrat Buraydah τ asked. Thinking that he will also speak as the previous person was doing, Hadhrat Mu'aawiya τ granted him permission. Hadhrat Buraydah τ said, "I heard Rasulullaah ρ say, 'On the Day of Qiyaamah I expect to intercede on behalf of as many people as there are trees and stones on earth.' You, O Mu'aawiya should pin your hopes in this intercession (because you will need it) while Ali τ need not pin his hopes in it (because he will enter Jannah without it)."[1]

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Hadhrat Ali τ Gives Hadhrat Umar τ the Glad Tidings of Jannah on his Deathbed

Hadhrat Abu Matar reports that he heard Hadhrat Ali τ say, "When Umar τ was stabbed by Abu Lu'lu, I went to him and found him weeping. 'What makes you weep, O Ameerul Mu'mineen?' I asked. He replied, 'It is the news from the heavens that makes me weep. I know not whether I shall be taken to Jannah or to Jahannam.' I then said to him, 'Rejoice with the glad tidings of Jannah because more times than I can count I have heard Rasulullaah ρ say, 'The two leaders of the middle-aged people of Jannah shall be Abu Bakr and Umar. What excellent men are they both?!' Umar τ asked, 'Will you testify to my entering Jannah, O Ali?' I said, 'I certainly will. O Hasan! You also be witness for your father that Rasulullaah ρ said, 'Verily Umar shall be amongst the inhabitants of Jannah.'"[2]

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Hadhrat Ali τ's Conviction in the Words of Rasulullaah ρ Concerning his Assassination

[1] Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.56).
[2] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.438).

Hadhrat Fudhaala bin Abu Fudhaala Ansaari relates, "I accompanied my father (Hadhrat Abu Fudhaala τ) to *Yamba* to visit Hadhrat Ali τ who had become extremely ill there. My father who was also a veteran of the Battle of Badr said to him, 'What keeps you camping at this place? If you die here, there are none here but the Bedouins of the Banu Juhaynah tribe. Persevere until you reach Madinah and should you die there, your companion will be nearby and they will perform the (Janaazah) salaah for you.' Hadhrat Ali τ however said, 'I shall not die from this illness because Rasulullaah ρ emphatically told me that I shall not die until I become the Khalifah and then this (his beard) becomes dyed with the blood of this (his forehead).'"[1]

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Hadhrat Ali τ narrates that Hadhrat Abdullaah bin Salaam τ one day came to him as he placed his foot in the stirrup (of his animal, ready to ride off). "Where do you intend going?" Hadhrat Abdullaah bin Salaam τ asked. When Hadhrat Ali τ informed him that he was headed for Iraq, Hadhrat Abdullaah bin Salaam τ remarked, "Remember that if you go there, it will be the sharp edge of a sword that is sure to strike you." Hadhrat Ali τ says, "I swear by Allaah that I had heard this from Rasulullaah ρ even before he (Hadhrat Abdullaah bin Salaam τ) said it."[2]

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Hadhrat Mu'aawiya bin Jareer narrates that Hadhrat Ali τ was once inspecting the cavalry when Ibn Muljim passed by. When Hadhrat Ali τ asked him his name, he gave a name other than that of his father. "You are lying," Hadhrat Ali τ told him. When he eventually gave his father's name, Hadhrat Ali τ said, "Now you have spoken the truth. (Turning to the others, Hadhrat Ali τ said) Rasulullaah ρ informed me that my assassin will be a man from amongst the Jews and this man is from them. Nevertheless, let him go."[3]

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[1] Ahmad in his *Zawaa'id*, Ibn Abi Shaybah, Bazzaar, Haarith, Abu Nu'aym, Bayhaqi in his *Dalaa'il* and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.59).
[2] Humaydi, Bazzaar, Abu Ya'la, Ibn Hibbaan, Haakim and others, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.59).
[3] Ibn Adi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.62).
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Hadhrat Ubaydah narrates that whenever Hadhrat Ali τ saw Ibn Muljim, he would recite the following couplet (which means):

"While I wish him life, he wishes to kill me
Bring me an excuse from a friend from the Muraad[1] clan"[2]

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Hadhrat Abu Tufayl narrates that he was with Hadhrat Ali bin Abi Taalib τ when Abdur Rahmaan bin Muljim came. After issuing instructions for his allowance to be given to him, Hadhrat Ali τ pointed towards his beard and said, "None can stop this wretch from dying this from the top with this (the blood of my forehead)." Hadhrat Ali τ then recited the following couplets (which mean):

"Bolster your heart for death because death shall come your way
And never fear being murdered when murder arrives at your valley"[3]

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In the chapter discussing the importance Hadhrat Abu Bakr τ gave to dispatching armies to Shaam[4] were the words of Hadhrat Ali τ to Hadhrat Abu Bakr τ. He said, "I feel that whether you march against them yourself or whether you send others against them, you will have Allaah's assistance, Inshaa Allaah." Hadhrat Abu Bakr τ said, "May Allaah always give you good news! How do you know this?" Hadhrat Ali τ replied, "I have heard Rasulullaah ρ say that this Deen will always dominate those who oppose it until the Deen and its adherents are victorious." Hadhrat Abu Bakr τ exclaimed, "Subhaanallaah! What a beautiful Hadith! You have made me very happy with this. May Allaah always keep you happy."

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[1] Ibn Muljim belonged to the Muraad clan.
[2] Abdur Razzaaq, Ibn Sa'd and Wakee, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.61).
[3] Ibn Sa'd and Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.59).
[4] Under the heading "Hadhrat Abu Bakr τ Ensures that Armies are Dispatched in the Path of Allaah. He Encourages the Muslims to March in Jihaad and Consults with the Sahabah ψ About Fighting the Romans" and the subheading "Hadhrat Ali τ Gives Glad Tidings to Hadhrat Abu Bakr τ, Who is Pleased by this and then Delivers a Lecture to Motivate the Sahabah ψ to March in Jihaad".
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In the chapter discussing the fervour of the Sahabah ψ to spend in the path of Allaah, the words of Hadhrat Ali τ are quoted thus: "The Imaan of a person cannot be true until he has more trust in that which is in Allaah's hands than that which is in his hands." This he said when he wanted to spend on a beggar and Hadhrat Faatima رضي الله عنها said, "You had left the six Dirhams to purchase flour."[1]

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Hadhrat Ali τ narrates that they were once with Rasulullaah ρ in the Masjid when a man stood up and said, "O Rasulullaah ρ! I have committed a sin." Rasulullaah ρ ignored him and after the salaah was complete, the man again stood up and repeated himself. Rasulullaah ρ asked him, "Did you not perform the salaah with us after making a proper wudhu?" When the man replied that he had, Rasulullaah ρ said, "That is then compensation for your sin."[2]

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Hadhrat Ali τ relates, "Rasulullaah ρ instructed me to bring him a slate to write down something that his Ummah should never forget after his demise. Fearing that he would pass away (before I could bring it), I said, "(Tell it to me and) I shall memorise it well." He said, "I wish to emphasise (that my Ummah take good care of their) salaah, zakaah and their slaves."[3]

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Another similar narration adds that Hadhrat Ali τ said, "Rasulullaah ρ then emphasised the performing of salaah, the paying of zakaah and kind treatment of slaves until his soul departed. It was also right up to the departure of his soul that ee also emphasised the reciting of the *Shahaadah* that there is none worthy of worship but Allaah and that Muhammad ρ is the servant and messenger of Allaah. He also mentioned that the fire of Jahannam is forbidden for the person who testifies to these two beliefs (contained in the *Shahaadah*)."[4]

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[1] Under the heading "The fervour that Rasulullaah ρ and the Sahabah ψ had to Spend in the Path of Allaah" and the subheading "The Incident of Hadhrat Ali τ and a Beggar".
[2] Tabraani. Haythami (Vol.1 Pg.301) has commented on the chain of narrators.
[3] Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.238).
[4] Ibn Sa'd (Vol.2 Pg.243).

Yet another narration from Hadhrat Ali τ states that the last words of Rasulullaah ρ were, "(Guard your) Salaah! (Guard your) Salaah! Fear Allaah with regard to your slaves."[1]

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The Statement of Hadhrat Ali τ Concerning the Qurraa of the Qur'aan

Hadhrat Kulayb bin Shihaab narrates that Hadhrat Ali τ once heard a lot of noise from the Masjid as people were busy reciting the Qur'aan and teaching others to do so. He remarked, "Glad tidings for these people! These are the people whom Rasulullaah ρ loved the most."[2]

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It is also Hadhrat Kulayb who narrates that Hadhrat Ali τ was once in the Masjid of Kufa when he heard a lot of noise. "Who is that?" he asked. When he was informed that the noise was coming from some people who were busy reciting or learning the Qur'aan, he commented, "Take note that it was such people whom Rasulullaah ρ loved most."[3]

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Hadhrat Ali τ said, "I regret not requesting Rasulullaah ρ to assign the duty of calling out the Adhaan to (my sons) Hasan and Husayn."[4]

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Hadhrat Ali τ narrates that when the time for salaah arrived and Rasulullaah ρ saw that the people were few in number, he remain sitting and not lead the salaah. He would then lead the salaah only when he saw a substantial gathering.[5]

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[1] Ahmad, Bukhaari in his *Adab*, Abu Dawood, Ibn Maajah, Ibn Jareer, Abu Ya'la and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.180).
[2] Tabraani in his *Awsat*, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.166). Haythami has however commented on the chain of narrators. Ibn Munee has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.218).
[3] Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.162).
[4] Tabraani. Haythami (Vol.1 Pg.326) has commented on the chain of narrators.
[5] Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.4 Pg.246).

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Another narration states that Hadhrat Ali τ used to say (to the people standing in rows for salaah), "Stand straight and your hearts will be straight, stand close to each other and you will have compassion for each other."[1]

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Also quoted in the same chapter[2] is the statement that Hadhrat Ali τ and Hadhrat Zubayr τ made when they said, "However, we are also of the opinion that Abu Bakr τ is most worthy of the post after Rasulullaah ρ. He was the companion of Rasulullaah ρ in the cave and the 'second of the two'. We definitely acknowledge his status and his seniority. After all, Rasulullaah ρ did instruct him to lead the Muslims in salaah while Rasulullaah ρ was alive."

Hadhrat Ali τ said, "Rasulullaah ρ certainly instructed Abu Bakr τ to lead the salaah when I was present, neither unavailable nor ill. Therefore, to take charge of our matters of this world (as Khalifah) we are pleased to have the person whom Nabi ρ selected to take charge of our matters of Deen (our salaah)."[3]

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Hadhrat Ali τ reports that Rasulullaah ρ used to perform four Rakaahs before (the Fardh of) Zuhr and two Rakaahs after.[4]

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Hadhrat Ali τ said, "Before the Asr salaah Rasulullaah ρ would perform four Rakaahs salaah, separating them with Salaam to the high-ranking angels and the Muslims and Mu'mineen who follow them."[5] Another narration from Hadhrat Ali τ states that Rasulullaah ρ performed two Rakaahs before Asr.[6]

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[1] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.255).
[2] Under the subheading "Hadhrat Abu Bakr τ declines to Accept the post of Khalifah and the statements of Hadhrat Ali τ and Hadhrat Zubayr τ he is most Worthy of the Position".

[3] *Muntakhab Kanzul Ummaal* (Vol.4 Pg.354).
[4] Tirmidhi (Pg.57).
[5] Tirmidhi (Pg.58).
[6] Abu Dawood, as quoted in *Riyaadhus Saaliheen* (Pg.419). Abu Ya'la and Tabraani have reported similar narrations from Hadhrat Maymoona رضي الله عنها, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.221).

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Hadhrat Hudhayfa bin Usayd reports that he noticed Hadhrat Ali bin Abi Taalib τ performing four long Rakaahs of salaah after the sun has crossed its meridian and asked about it. Hadhrat Ali τ replied, "I saw Rasulullaah ρ performing this salaah…" The rest of the Hadith is similar to the narration of Hadhrat Abu Ayyoob τ quoted above. [1]

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The Importance Hadhrat Ali τ gave to the Sunnah Salaah Before the Asr Salaah and The Importance Hadhrat Ali τ and Hadhrat Abdullaah bin Umar τ Attached to the Sunnah Salaahs Between the Maghrib and Isha Salaahs

Hadhrat Ali τ said, "Rasulullaah ρ emphatically advised me never to forsake three acts throughout my life. One of them is to perform four Rakaahs before Asr. I shall therefore never leave them out for as long as I live."[2]

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Hadhrat Abu Faakhtah narrates that when Hadhrat Ali τ once mentioned that the salaahs between the Maghrib and Isha salaahs are called *Salaatul Ghaflah* ('salaah of negligence'), he added, "Now you people have fallen into negligence (because you neglect these salaahs)."[3]

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Hadhrat Ataa Abu Muhammad says that he saw Hadhrat Ali τ performing the Salaatud Duhaa in the Masjid.[4]

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Hadhrat Abu Is'haaq Hamdaani reports that Hadhrat Ali τ once entered the Masjid on the first night of Ramadhaan to find lanterns burning and the Book of Allaah being recited. To this he said (to Hadhrat Umar τ),

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[1] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.189).
[2] Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.191).
[3] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.192).
[4] Tabraani, as quoted in *Kanzul Ummaal* (Vol.4 Pg.281).
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"O Ibn Khattaab! May Allaah illuminate your grave as you have illuminated the Masaajid of Allaah with the Qur'aan."[1]

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Hadhrat Arjafa says, "Hadhrat Ali bin Abi Taalib τ used to instruct the people to perform the (Taraweeh) salaah of Ramadhaan and would appoint an Imaam for the men and another for the women. I was the Imaam of the women."[2]

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Hadhrat Ali τ relates, "I was once suffering intense pain, so I went to Rasulullaah ρ. He put me where he was standing, covered me with the end of his shawl and started performing salaah. He then said, "You will be alright now, O son of Abu Taalib? There is nothing to worry about. Whenever I ask anything from Allaah, I always ask the same for you. Allaah has granted me everything I have asked, but I have been informed that there shall be no Nabi after me.' When I then stood up, it seemed as if I had never had any pain at all."[3]

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Hadhrat Ali τ Encourages Acquiring Knowledge and the Narration of Hadhrat Kumayl from him

Hadhrat Abu Tufayl narrates that Hadhrat Ali τ used to say, "Indeed the people closest to the Ambiyaa عليهم السلام are those who practise most on what they brought." He would then recite the verse:

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَـذَا النَّبِيُّ وَالَّذِينَ آمَنُواْ

Verily those closest to Ibraheem υ are the ones who followed him and this Nabi and those who have Imaan... {Surah Aal Imraan, verse 68}

He would then explain, "The verse (the words 'this Nabi and those who have Imaan ') refers to Muhammad ρ and those who follow him. You

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[1] Ibn Shaaheen, as quoted in *Kanzul Ummaal* (Vol.4 Pg.284). Khateeb in his Amaalin and Ibn Asaakir have reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).
[2] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.284).
[3] Ibn Abi Aasim, Ibn Jareer, Tabraani in his *Awsat* and Ibn Shaaheen in his *Sunnah*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.43).
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people should therefore never change because those close to Muhammad ρ are those who obey Allaah. On the other hand, the enemies of Muhammad ρ are those who disobey Allaah even though they may be close relatives of Muhammad ρ."[1]

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Hadhrat Kumayl bin Ziyaad narrates, "Hadhrat Ali bin Abi Taalib τ once caught hold of my hand and took me into the desert. When we were in the desert, he sat down, sighed and said, 'O Kumayl bin Ziyaad! Hearts are like containers and the best of hearts are those that take heed the most. Remember well what I have to say to you. People fall into three categories. There is the Aalim who is attached to Allaah, the learner who is on the path of salvation and mean uncultured type of person who follows every noise-maker, who sways with the wind, who has gleaned nothing from the light from divine knowledge and who has not even taken support from a strong pillar. Knowledge is better than wealth because while knowledge guards you, you have to guard wealth and while knowledge increases with spending (by practising on it and teaching it), wealth decreases with spending. Love for knowledge is a loan that will be repaid (by Allaah). Knowledge earns authority for the Aalim in this life and fond memories after his death while the achievements of wealth disappear once the wealth is no more. Even though they are alive, the treasurers of wealth are really dead while the Ulema live on throughout the annals of time. While the Ulema (after death) may not be visible to the eye, their honour and love still lives on in the hearts (of people)."

"Ah!" Hadhrat Ali τ sighed. Pointing to his chest, he said, "Verily in here is such knowledge that I wish I could find a bearer for it. However, all I can find are quick-witted people who cannot be trusted. They use the instruments of Deen for worldly purposes by employing Qur'aanic arguments against the Qur'aan and the bounties of Allaah against His servants. The only other type of person I find is one who follows people of the truth but has no insight into inspiring it. He therefore falls into doubt with the first doubt that presents itself, because of which he does not know where he stands. The other type of person I find is one immersed in carnal pleasures, who is a devout follower of passions. The other type I find is the one who is infatuated with wealth and amassing wealth. In fact, the last two types are not even callers to the Deen[2] and

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[1] Lalkala'ee, as quoted in *Kanzul Ummaal* (Vol.1 Pg.96).
[2] While the first two are callers to Deen, their other iniquities make them ineffective.
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the most fitting description of them is to liken them to grazing animals. So knowledge dies with the death of people capable of bearing it. At the same time, the earth is never empty of people who stand up for Allaah using His contentions so that everything that Allaah has proved and made clear to people should never be lost to mankind. Such people are however exceptionally few in number but most valued by Allaah. It is by them that Allaah rebuts criticism against His arguments until they pass on and cultivate (their knowledge and expertise to) others like them. Their profound knowledge swiftly guides them perceive the reality of all matters, making it easy for them to understand intricacies that are beyond those who live in affluence and luxury. They are comfortable with matters that perplex and frighten ignorant people. While their bodies are in contact with the world, their souls are attached to a greater scene (the Aakhirah). Such people are Allaah's deputies in the lands and the true callers to his Deen. Ah! Ah! How I long to meet them! I seek Allaah's forgiveness for me and for you. You may now leave if you please."[1]

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Hadhrat Ali τ once said, "Whenever a Surah, a verse or a few verses were revealed during the time of Rasulullaah ρ, it would serve to strengthen the Imaan and submission of the Mu'mineen and if it contained a prohibition, they would immediately abstain."[2]

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Hadhrat Ali bin Abi Taalib τ narrates that Rasulullaah ρ once said to him, "Should I give you five thousand goats or teach you five phrases that contain the welfare of your Deen and your worldly life?" "O Rasulullaah ρ!" Hadhrat Ali τ replied, "While fie thousand goats are plenty, I prefer that you teach me the five phrases." Rasulullaah ρ then told Hadhrat Ali τ to recite the following:

اللّهُمّ اغْفِرْ لِي ذَنْبِي وَ وَسِّعْ لِي خُلُقِي وَ طَيِّبْ لِي كَسْبِي وَ قَنِّعْنِي بِمَا رَزَقْتَنِي وَ لا تَذْهَبْ قَلْبِي إِلى شَيْىءٍ صَرَّفْتَهُ عَنِّي

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.79). Ibn Ambaari has reported a similar narration in his *Masaahif*, as have *Murhabi* in his Ilm, Nasr in his *Hujjah* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.231). Ibn Abdul Birr has also reported part of the narration in his *Jaami Bayaanil Ilm* (Vol.2 Pg.112) where he states that the narration is so renowned amongst scholars that the chain of narrators need not be quoted.

[2] Askari and Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.232).

"O Allaah! Forgive my sins, make my character accommodating, make my earnings lawful, make me content with what You provide for me and never allow my heart to hanker after something that You have not decreed for me."[1]

Hadhrat Ali τ Teaches Adhkaar and Du'aas to Hadhrat Abdullaah bin Ja'far τ

Hadhrat Abdullaah bin Ja'far τ used to teach his daughters certain words (of du'aa) and instructed them to always recite them. He mentioned that it was Hadhrat Ali τ who taught these to him and informed him that Rasulullaah ρ used to recite them whenever he faced a difficulty or was worried about something. The words were:

لا إِلَهَ إِلاَّ اللهُ الحَلِيمُ الكَرِيمُ، سُبحَانَهُ تَبَارَكَ اللهُ رَبُّ العَالمِينِ وَ رَبُّ العَرشِ العَظِيمِ وَ الحَمْدُ للهِ رَبِّ العَالمِينِ

"There is none worthy of worship but Allaah The Most Tolerant and Magnanimous. Pure is He the Most Blessed Allaah Who is the Rabb of the universe and the Rabb of the Glorious Throne. All praise belongs to Allaah the Rabb of the universe."[2]

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Hadhrat Abdullaah bin Ja'far τ says, "Ali τ once said to me, 'Dear nephew! I shall teach you some words that I heard from Rasulullaah ρ. Whoever recites them at the time of his death shall certainly enter Jannah. (They are) To recite three times:

لا إِلَهَ إِلاَّ اللهُ الحَلِيمُ الكَرِيمُ

'There is none worthy of worship but Allaah The Most Tolerant and Magnanimous'

To recite three times:

الحَمْدُ للهِ رَبِّ العَالمِينِ

'All praise belongs to Allaah the Rabb of the universe'

To recite three times:

[1] Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.230).
[2] Nasa'ee and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.1 Pg.298).
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تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ يُحْيِي وَ يُمِيْتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

'Blessed is the Being in whose hand is all kingdom, who gives life and death and Who has power over all things'[1]

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Hadhrat Ali τ Teaches People how to Send Salutations to Rasulullaah ρ

Hadhrat Salaamah Kindi narrates that Hadhrat Ali τ taught the people to send salutations to Rasulullaah ρ with the following words:

داحي المدحوات وبارئ

المسموكات وجبار القلوب على فطرتها شقيها وسعيدها اجعل شرائف صلواتك و
نوامي بركاتك ورأفة تحننك على محمد عبدك ورسولك الخاتم لما سبق والفاتح
لما أغلق والمعين على الحق بالحق والدامغ لجيشات الأباطيل كما حمل فاضطلع بأمرك
بطاعتك مستوفزا في مرضاتك غير نكل عن قدم ولا وهن في عزم واعيا لوحيك حافظا
لعهدك ماضيا على نفاذ أمرك حتى أورى قبسا لقابس به هديت القلوب بعد خوضات
الفتن والإثم وأبهج موضحات الأعلام ومنيرات الإسلام ونائرات الأحكام فهو أمينك
المأمون وخازن علمك المخزون وشهيدك يوم الدين وبعيثك نعمة ورسولك بالحق
رحمة اللهم افسح له مفسحا في عدنك واجزه مضاعفات الخير من فضلك مهنئات غير
مكدرات من فوز ثوابك المعلول وجزيل عطائك المخزون اللهم أعل على بناء الناس
بناءه وأكرم مثواه لديك ونزله وأتمم له نوره واجزه من ابتعاثك له مقبول الشهادة
ومرضي المقالة ذا منطق عدل وكلام فصل وحجة وبرهان عظيم

"O Allaah The One Who has spread out the earth and created the heavens. O The One Who has authority over the nature of hearts, be they good or evil. Bestow Your most selected mercies, Your every increasing blessings and the kindest of Your compassion on Muhammad ρ who is Your servant and messenger, who is the seal of the prophets

[1] Kharaa'iti in his *Makaarimul Akhlaaq*, as quoted in *Kanzul Ummaal* (Vol.8 Pg.111).
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before him, the key to the locked (treasures of wisdom and Your graces), the one who used the truth to make the truth evident and who repelled the armies of falsehood. As was entrusted to him, he fulfilled Your commands with the valour of his obedience to You and was always prepared to please you without shuffling his feet about and without weakness in his resolve. He called towards Your revelation, fulfilled his pledge to You and constantly stove to enact Your commands until the fire (if Islaam) had been stoked for anyone wishing to take a spark from it. It is by him that hearts were guided after being immersed in evil and vice. It was him who made manifest the clear signs and distinct features of Islaam and its unmistakable injunctions. He is the one whom You trust and with whom You have placed your trust. He is the treasurer to Your knowledge and the one in whom You have vested Your knowledge. He shall be Your witness on the Day of Qiyaamah and it is he whom You have sent with Your bounties. He is after all, Your true prophet. O Allaah! Expand Your eternal Jannah for him and from Your ever-increasing grace, do reward him with the purest of rewards that are given time and time again and grant him from Your abundant bounties that are safely treasured. O Allaah! Raise his house above all others, grant him the best hospitality with You and grant him the most complete light. When You raise him (on the Day of Qiyaamah), do also grant him the privilege of having his testimony accepted by Yourself and let his words be pleasing to You, just, decisive and a clear and triumphant proof (against the Kuffaar)."[1]

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Hadhrat Ali τ's Interpretation of the verse: *"Save yourselves and your families from the Fire"*

Allaah says in the Qur'aan:

قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا

"Save yourselves and your families from the Fire" {Surah Tahreem, verse 6}

[1] Tabraani in his Awsat and Abu Nu'aym in the *Awaali* of Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.1 Pg.214). In his *Tafseer* (Vol.3 Pg.509) Haafidh Ibn Katheer has commented on the narration.
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In his commentary of the above verse, Hadhrat Ali τ said, "Educate yourselves and your families in all that is good."[1]

Another narration quotes Hadhrat Ali τ's interpretation as, "Teach them (your families) and educate them in good etiquette (manners)."[2]

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Hadhrat Ali τ Instructs Hadhrat Abul Aswad Duwali to Write the Fatha, Dhamma and Kasra into the Qur'aanic Text

Hadhrat Sa'sa'a bin Sowhaan narrates that a Bedouin once came to Hadhrat Ali τ and asked, "O Ameerul Mu'mineen! How do you recite the verse: لَا يَأْكُلُهُ إِلَّا الْخَاطُونَ ('Only those who take steps shall eat it (the filth of Jahannam)')? By Allaah! Every one of us takes steps!" Hadhrat Ali τ smiled and recited the verse thus:

لَا يَأْكُلُهُ إِلَّا الْخَاطِؤُونَ

"Only the sinners shall eat it *(in Jahannam)***."** {Surah Haaqqa, verse 37}

The Bedouin then said, "You have spoken the truth, O Ameerul Mu'mineen. It is not like Allaah to just leave His servant (in Jahannam)." Hadhrat Ali τ then turned to Hadhrat Abul Aswad Duwali and said, "All types of non-Arabs are entering into the fold of Islaam, so include something (in the Qur'aanic script) by which they may receive guidance to recite properly." It was then that the Fatha, Dhamma and Kasra[3] were written.[4]

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Hadhrat Ali τ narrates, "Some people from Yemen once came to Rasulullaah ρ saying, 'Please send to us someone who will help us develop an understanding of the Deen, who will teach us the Sunnah and judge between us by the Book of Allaah.' Rasulullaah ρ said, 'O Ali!

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[1] Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.85).
[2] Tabari in his *Tafseer* (Vol.28 Pg.107).
[3] These are the diacritical marks found above and beneath Arabic letters indicating which vowel sound is to be read.
[4] Bayhaqi, Ibn Asaakir and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.5 Pg.237).

Go to the people of Yemen, develop an understanding of Deen amongst them, teach them the Sunnah and judge between them by the Book of Allaah.' I responded by saying, 'But the people of Yemen are a foolish bunch who will bring me cases about which I will have no knowledge.' Rasulullaah ρ placed his hand on my chest and reassured me saying, 'Go. Allaah shall guide your heart and make your tongue unwavering.' (By the blessings of this du'aa) Until this day, I have never doubted any judgement I have passed between two persons."[1]

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Hadhrat Ubaydullaah bin Adi τ says, "When I heard that Hadhrat Ali τ knew a particular Hadith, I feared that if he passed away, I would be unable to hear it from anyone else. I therefore embarked on my journey until I reached him in Iraq."[2] Another narration adds that Hadhrat Ubaydullaah bin Adi τ said, "When I asked Hadhrat Ali τ about the Hadith, he narrated it to me but then made me promise that I would never report it to anyone else. I wish that he had not done that so that I could have narrated it to you people."[3]

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Hadhrat Ali τ Describes a True Scholar

Hadhrat Ali τ once said, "Should I not inform you who a true scholar is. He is one who neither makes people despondent of Allaah's mercy nor grants them the licence to disobey Allaah. At the same time, he does not allow them to feel that they are immune from Allaah's punishment. He is one who does not turn his attention to something else, thereby neglecting the Qur'aan. There is no good in the Ibaadah that is devoid of (the relevant) knowledge, no good in the knowledge that is devoid of understanding and piety and no good in the recitation of the Qur'aan that is devoid of contemplation."[4]

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[1] Ibn Jareer, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.37).
[2] Khateeb, as quoted in *Fat'hul Baari* (Vol.1 Pg.128). Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.239).
[3] Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.239).
[4] Ibn Dharees, Abu Nu'aym in his *Hilya* (Vol.1 Pg.77), Ibn Asaakir and others, as quoted in *Kanzul Ummaal* (Vol.5 Pg.231). In his *Isti'aab* (Vol.2 Pg.44), Ibn Abdul Birr has reported the words from Rasulullaah ρ.
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The Statement of Hadhrat Ali τ Concerning the Conduct of Students

Hadhrat Ali τ said, "Amongst the rights of an Aalim is that you should not pose too many questions to him, you should not pressed him to give answers and should not pressurise him he chooses to ignore something. Also amongst his rights is that you should not hold his clothing (and compel him to teach) when he is tired, you should never point your finger at him, never hint at him with your eyes and never question his gatherings. You should also never wait for him to slip up and if he does, you should wait for him to correct himself and accept his excuse for the slip-up. Never tell him that someone else opposes his opinion, never disclose his secrets, never gossip to him about anyone and always maintain his honour in his presence and his absence. While you may greet people collectively, greet him specially and sit in front of him. If he has any need, beat others in serving him and never tire him by sitting too long with him. He is like a date palm by which you ought to wait for some benefit to fall to you at any time. The Aalim occupies the status of a person who is fasting while fighting in Jihaad in the path of Allaah and when he passes away, a void is created in Islaam that can never be filled until the Day of Qiyaamah. (Also take note that) Seventy thousand high-ranking angels of the heavens escort the student of Deen."[1]

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Hadhrat Sa'eed bin Musayyib says, "I once said to Hadhrat Sa'd bin Maalik (Abi Waqqaas) τ, 'I wish to pose certain questions to you, but I stand in too much awe of you.' 'Dear son of my brother,' he said, 'do not stand in awe of me. If you feel that I know anything, feel free to ask me.' I then asked, 'What was it that Rasulullaah ρ said to Hadhrat Ali τ when he appointed him as his deputy during the expedition to Tabook?' Hadhrat Sa'd τ replied, 'Rasulullaah ρ said, 'O Ali! Does it not please you to know that your status with me is like that of Haaroon υ with Moosa υ.'"[2]

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[1] Murhibi and Ibn Abdul Birr in his *Jaami*, as quoted in *Kanzul Ummaal* (Vol.5 Pg.242), *Muntakhab Kanzul Ummaal* (Vol.4 Pg.73) and Khateeb in his *Jaami*, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).
[2] Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.112). Ibn Sa'd (Vol.3 Pg.24) has also reported the narration with some additions.
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Hadhrat Abdullaah bin Basheer that when Hadhrat Ali bin Abi Taalib τ was once asked a question, he replied by saying, "I have no knowledge on the subject." He then said, "What a great source of comfort! I was questioned about something I did know and I conceded that I did not know."[1]

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Hadhrat Muhammad bin Ka'b Qurazi τ narrates that a man once posed a question to Hadhrat Ali τ, to which he gave a reply. "O Ameerul Mu'mineen!" the man said, "That is not the answer." He then proceeded to give the correct answer, to which Hadhrat Ali τ conceded, "You are right and I was wrong." He then recited the verse:

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

Above every knowledgeable person is one who is more knowledgeable. {Surah Yusuf, verse 20}[2]

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Hadhrat Ali τ said, "Rehearse the Ahadeeth amongst yourselves because if you do not do this, you will forget them."[3] Another narration states that Hadhrat Ali τ also added, "Keep visiting each other."[4]

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Hadhrat Umar τ asks Hadhrat Ali τ Three Question and is Overjoyed with the Replies

Hadhrat Abdullaah bin Umar τ narrates that Hadhrat Umar τ once addressed Hadhrat Ali τ saying, "O Abul Hasan! There were times when you were present with Rasulullaah ρ when we were not and there were times when we were present with Rasulullaah ρ when you were not. I

[1] Sa'd bin Nasr, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241). Daarmi has reported a similar narration in bried, as quoted in *Kanzul Ummaal* (Vol.5 Pg.243).
[2] Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.131). Ibn Jareer has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).
[3] Haakim (Vol.1 Pg.95).
[4] Ibn Abi Shaybah, as quoted by Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.101).

have three questions to pose to you. Do you know anything about them?" "What are they?" Hadhrat Ali τ asked. Hadhrat Umar τ said, "(Is it possible that) A man likes another when he has seen no good in him or dislike a man when he has seen no bad in him?" "That is certainly possible," Hadhrat Ali τ replied, "Rasulullaah ρ once said, 'All souls had been gathered together in metaphysical realm where they met and associated. Those that got to know each other there, bond in this world and those who were detached there remain detached here.'"

"That was one question (to which we have a reply)," Hadhrat Umar τ said, "(the second question is that) when speaking about something, a man sometimes remembers and sometimes forgets." Hadhrat Ali τ responded by saying, "Rasulullaah ρ said, 'Every heart has clouds passing over it just as clouds pass across the moon. While the moon is shining, a cloud passes across it, causing the light to vanish, but it again shines through once the cloud has passed. Similarly, when a man is busy speaking, one of the clouds passes across (his heart), causing him to forget. Then when it passes by, he is once again able to remember."

"That was two questions," Hadhrat Umar τ said, "Now what about a man who sees dreams, some of which are true and others false." Hadhrat Ali τ said, "I have a reply for that as well. I heard Rasulullaah ρ say, 'Whenever any male of female falls into a deep sleep, their soul rises up to the *Arsh* (Allaah's throne). Those that awaken after reaching the *Arsh* have true dreams and those that awaken before reaching the *Arsh* have false dreams." Hadhrat Umar τ remarked, "These were three answers that I had been in search of. I thank Allaah that I have found them before my death."[1]

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Hadhrat Ali τ Memorises the Qur'aan after the Demise of Rasulullaah ρ

Hadhrat Ali τ says, "When Rasulullaah ρ left this world, I vowed never to remove my shawl from my back (would not rest) until I had

[1] Tabraani in his *Awsat*. Haythami (Vol.1 Pg.162) has commented on the chain of narrators.
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memorised what was contained between the two covers (of the Qur'aan). I therefore did not remove the shawl until I had memorised the entire Qur'aan."[1]

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Hadhrat Ali τ said, "When narrating Ahadeeth to you, I prefer falling from the sky rather than stating something that Rasulullaah ρ never said. However, when speaking to you about matters between us, then (precautions need not be so strict because) wars are won by deception."[2]

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Hadhrat Ali τ reports that a man came to Rasulullaah ρ and said, "O Rasulullaah ρ! What will satisfy the evidence that ignorance will hold against me?" "Knowledge," Rasulullaah ρ replied. "And what will satisfy the evidence that knowledge will hold against me?" he asked further. Rasulullaah ρ's reply was, "Action."[3]

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The Statements of Hadhrat Ali τ in this regard

Hadhrat Ali τ said, "Study and you will be known for it. Practise on your knowledge and you will be amongst its worthy bearers because soon a time will come when nine-tenths of the truth will be rejected and the only person who will be saved will be one who remains anonymous and aloof from people. Such people are the beacons of guidance and the lanterns of knowledge. They are not hasty, do not promote immoral behaviour or immoral speech."[4]

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Hadhrat Ali τ once said, "O men of knowledge! Practise on your knowledge because only that person is an Aalim whose knowledge is

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.67).
[2] Bukhaari, Muslim and others, as quoted in *Kanzul Ummaal* (Vol.5 Pg.240).
[3] Khateeb, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).
[4] Ahmad in his *Zuhd*, Abu Ubayd , Deenowri in his *Ghareeb* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).

followed by practise and whose practise conforms with his knowledge. There shall soon come people whose knowledge will not even transcend their collar-bones. Their private lives will contradict their public lives just as their actions will contradict their knowledge. They will sit in groups, boasting to each other and will get angry if anyone sitting in their group had to leave to sit with another group. The actions of such people will not even transcend their gatherings on its way to reach Allaah."[1]

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Hadhrat Ali τ Forbids People from Following Living People

Hadhrat Ali τ said, "Be careful not to emulate people because while a man can be doing the deeds of the people of Jannah, he can change according to the knowledge of Allaah and then start doing the actions of the people of Jahannam. When he then dies, he becomes an inmate of Jahannam. It may also happen that while a man can be doing the actions of the people of Jahannam, he can change according to the knowledge of Allaah and then start doing the deeds of the people of Jannah. When he then dies, he becomes a worthy dweller of Jannah. However, if it is absolutely necessary for you follow someone, let it be those who have died (as practising Mu'mineen) and not those who are alive."[2]

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Rasulullaah ρ Declares that Hadhrat Ali τ was the most learned of the Sahabah ψ and the statement of Hadhrat Ali τ about his Knowledge of the Qur'aan

Hadhrat Abu Is'haaq narrates that when Rasulullaah ρ got Hadhrat Ali τ married to Hadhrat Faatima رضي الله عنها , she said to Rasulullaah ρ, "You have married me to a man whose eyesight is weak and whose stomach is big." Rasulullaah ρ responded by saying, "I have married you to him

[1] Ibn Abdul Birr in his *Jaami* (Vol.2 Pg.7), as quoted in *Kanzul Ummaal* (Vol.5 Pg.233).
[2] Ibn Abdul Birr in his *Jaami* (Vol.2 Pg.114).

because from all my companions, he was the first to accept Islaam, he has the most knowledge and is the most tolerant."[1]

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Another narration states that Rasulullaah ρ said to Hadhrat Faatima رضي الله عنها, "Are you not pleased that I have married you to the person who was the first of my Ummah to accept Islaam, is the one with the most knowledge and is the most tolerant?"[2]

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Hadhrat Ali τ once said, "By Allaah! I know precisely about what every verse of the Qur'aan was revealed, where it was revealed and concerning whom it was revealed. My Rabb has blessed me with a perceptive heart and an eloquent tongue."[3]

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Hadhrat Sa'eed bin Musayyib reports that Hadhrat Umar τ used to seek Allaah's protection against any intricate problem which had to be resolved without the help of Hadhrat Ali τ.[4]

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Hadhrat Abul Bakhtari narrates that they once approached Hadhrat Ali τ with the request to inform about the Sahabah ψ of Rasulullaah ρ. "Which of them would like to know about?" Hadhrat Ali τ asked. "Tell us about Hadhrat Abdullaah bin Mas'ood τ," they replied. Hadhrat Ali τ said, "He learnt the Qur'aan and the Sunnah and reached the apex of knowledge. This is sufficient for you to gauge the extent of his knowledge." "Tell us about Hadhrat Abu Moosa Ash'ari τ," they asked next. Hadhrat Ali τ said, "He had been thoroughly dyed in knowledge before coming out of the dye." The men asked further, "Then tell us about Hadhrat Ammaar bin Yaasir τ." Hadhrat Ali τ said, "He is a Mu'min who remembers well after being reminded about something he had forgotten."

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[1] Tabraani. Haythami (Vol.9 Pg.102) has commented on the chain of narrators.
[2] Tabraani and Ahmad. Haythami (Vol.9 Pg.101) has commented on the chain of narrators.
[3] Ibn Sa'd (Vol.4 Pg.154).
[4] Ibn Sa'd (Vol.4 Pg.156).

"Now tell us about Hadhrat Hudhayfah τ," they asked. Hadhrat Ali τ's reply was: "Of all the Sahabah ψ, he best knew who the Munaafiqeen were." When they asked about Hadhrat Abu Dharr τ, Hadhrat Ali τ said, "He acquired a substantial amount of knowledge but was unable to disseminate it." The men further asked, "Tell us about Hadhrat Salmaan τ." Hadhrat Ali τ said, "He acquired the knowledge of the previous Ambiyaa عليهم السلام as well as the knowledge of the final Nabi ρ. He is an ocean whose bottom cannot be reached and he is also one of us, the household of Rasulullaah ρ." "O Ameerul Mu'mineen!" the men then asked, "Now tell us about yourself." Hadhrat Ali τ said, "It was this that you had intended asking from the outset! Whenever I asked (Rasulullaah ρ) anything, I would receive a reply and whenever I remained silent, I would be informed."[1]

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Hadhrat Masrooq says, "I examined the Sahabah ψ carefully and found that all their knowledge could be found in six of them; namely Hadhrat Umar τ, Hadhrat Ali τ, Hadhrat Abdullaah bin Mas'ood τ, Hadhrat Mu'aadh bin Jabal τ, Hadhrat Abu Dardaa τ and Hadhrat Zaid bin Thaabit τ. After closely examining these six, I discovered that all their knowledge could be found in Hadhrat Ali τ and Hadhrat Abdullaah bin Mas'ood τ."[2]

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Hadhrat Abdullaah bin Mas'ood τ once said to his students, "Be people who are the fountainheads of knowledge, who are beacons of guidance, who spend most of the time at home, who are lanterns of the night, whose hearts remain fresh and young and who wear old clothes. In this manner, you will be known to the inhabitants of the heavens while remaining anonymous to the inhabitants of earth."[3] A similar narration from Hadhrat Ali τ states, "In this manner, you will be known to the inhabitants of the heavens while the inhabitants of earth will rave about you."[4]

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[1] Ibn Sa'd (Vol.4 Pg.162).
[2] Ibn Sa'd (Vol.4 Pg.167).
[3] Ibn Abdul Birr in his *Jaami* (Vol1. Pg.126)
[4] Abu Nu'aym in his *Hilya* (Vol.1 Pg.77).
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The Statements of Hadhrat Abu Dharr τ, Hadhrat Ka'b τ and Hadhrat Ali τ Concerning Acquiring the Knowledge of Deen for worldly Motives

Hadhrat Abu Dharr τ said, "You should understand well that these Ahadeeth ought to be learnt solely for the pleasure of Allaah. When a person learns them solely for worldly gain, he will not even smell the fragrance of Jannah.[1]"

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When Hadhrat Ali τ once spoke about certain tribulations that will occur towards the end of time, Hadhrat Umar τ asked, "When will this occur, O Ali?" Hadhrat Ali τ replied, "When the knowledge of Deen will be sought for motives other than the benefit of Deen, when knowledge will be sought for reasons other than to practise and when worldly gain will be the motivation behind carrying out acts of the Aakhirah."[2]

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Hadhrat Ali τ reports that Rasulullaah ρ thrice repeated the words, "Destruction to gold! Destruction to silver!" This he said after Allaah had revealed the verse:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنفِقُونَهَا فِي سَبِيلِ اللّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ

Verily those who hoard gold and silver and do not spend it in the way of Allaah, then give them the good news of a painful punishment. {Surah Taubah, verse 34}

Because this weighed heavily on the Sahabah ψ, they asked, "What type of wealth should we then adopt?" It was then that Hadhrat Umar τ offered to pose the question to Rasulullaah ρ, as mentioned in the narration above. The rest of the narration is the same as the one above, only in greater brevity.[3]

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[1] Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.187).
[2] Abdur Razzaaq, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.82).
[3] Abdur Razzaaq, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.351).
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The Statement of Hadhrat Ali τ Concerning the Recitation of Surah Ikhlaas after the Fajr Salaah

Hadhrat Ali τ said, "When a person recites قل هو الله احد (Surah Ikhlaas) ten times after the Fajr salaah, he will commit no sin all of that day even though Shaytaan may try his utmost (to get him to sin)."[1]

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What Rasulullaah ρ and Hadhrat Ali τ Said About Aayatul Kursi [2]

Hadhrat Ali τ reports, "Rasulullaah ρ was on the wooden step of that pulpit when I heard him say, 'When a person recites *Aayatul Kursi* after every salaah, there is nothing but death that prevents him from entering Jannah. When a person recites it when he goes to bed, Allaah will safeguard his house, the houses of his neighbours and all the houses in his vicinity.'"[3]

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Hadhrat Ali τ also said, "I do not think that a person born as a Muslim or who has any intelligence would ever spend the night without reciting the verse اللّهُ لاَ إِلَـهَ إِلاَّ هُوَالْحَيُّ الْقَيُّومُ (*Aayatul Kursi*). If only you people knew its worth! It has been granted to your Nabi ρ from the treasures beneath the very Throne of Allaah and no Nabi υ before him has ever received it. I never pass a single night without reciting it thrice, once in the two Rakaahs after Isha, once in my Witr salaah and once when I lie down to sleep."[4]

The statements of Hadhrat Ali τ, Hadhrat Uthmaan τ and Hadhrat Abdullaah bin Mas'ood τ Concerning the

[1] Sa'eed bin Mansoor and Ibn Darees, as quoted in *Kanzul Ummaal* (Vol.1 Pg.223).
[2] Literally translated as 'Verse of the Throne', this is the name of verse 255 of Surah Baqarah.
[3] Bayhaqi in his *Shu'abul Imaan*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.221).
[4] Abu Ubayd, Ibn Abi Shaybah, Daarmi and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.221).

Recitation of Certain Verses of Surah Baqarah and Surah Aal Imraan

Hadhrat Ali τ said, "I do not think that a person who has any intelligence would ever spend the night without reciting the concluding verses of Surah Baqarah because they are from the treasures beneath the very Throne of Allaah."[1]

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The Statement of Hadhrat Ali τ Concerning the Verse "سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ" and Hadhrat Ibn Awf τ Recites *Aayatul Kursi* in all the Corners of his House

Hadhrat Ali τ said, "Whoever wishes to have his deeds weighed in a large scale should thrice recite:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ * وَسَلَامٌ عَلَى الْمُرْسَلِينَ * وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Your Rabb, the Rabb of all honour is Pure *(free)* **from what** *(partners and children)* **they attribute to Him, peace be upon the Ambiyaa** عليهم السلام **and all praise belongs to Allaah, the Rabb of the universe.** {Surah Saaffaat, verses 180-182}[2]

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Hadhrat Umar τ and Hadhrat Ali τ State that لا إِلَهَ إِلاَّ الله is "The Word of Taqwa"

When Hadhrat Umar bin Khattaab τ once saw some people reciting لا إِلَهَ إِلاَّ الله and اللهُ أَكْبَر ('Allaahu Akbar'), he exclaimed, "That's it! I swear by the Rabb of the Kabah! That's it!" "What is it?" someone asked. Hadhrat Umar τ replied, "That is the 'word of Taqwa that they (the Sahabah ψ) were most deserving and worthy of'[3]."[4]

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[1] Daarmi, Musaddad, Muhammad bin Nasr, Ibn Darees and Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.222).
[2] Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.222).
[3] As referred to in verse 26 of Surah Fatah.
[4] Ibn Khusru, as quoted in *Kanzul Ummaal* (Vol.1 Pg.207).

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Hadhrat Ali τ also stated that it was the Kalimah لا إلَهَ إلاَّ الله that Allaah refers to in the verse:

وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى

...and Allaah stuck the word of Taqwa onto them... {Surah Fatah, verse 26}[1]

Another narration adds that the words اللهُ أَكْبَر ('Allaahu Akbar') are also part of the 'word of Taqwa'.[2]

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Hadhrat Ali τ's Explanation of the Terms الْحَمْدُ لِلَّهِ ('Al Hamdulillaah') and سُبْحَانَ اللهِ ('Subhaanallaah')

Hadhrat Abdullaah bin Abbaas τ narrates that Hadhrat Umar τ once asked, "While we know what is meant by سُبْحَانَ اللهِ ('Subhaanallaah') and لاَ اِلَهَ إلاَّ اللهُ ('Laa Ilaaha Illallaah'), what is الْحَمْدُ لِلَّهِ ('Al Hamdulillaah')?" Hadhrat Ali τ replied by saying, "It is a phrase that Allaah chose for Himself and which He loves that it be said."[3]

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Hadhrat Abu Dhabyaan narrates that Ibn Kawwaa once asked Hadhrat Ali τ about the phrase سُبْحَانَ اللهِ ('Subhaanallaah'), to which Hadhrat Ali τ replied, "It is a phrase that Allaah has chosen for Himself and which proclaims His purity from all evil."[4]

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Hadhrat Ali τ reports that when he married Hadhrat Faatima رضي الله عنها, Rasulullaah ρ sent with her a blanket, a leather pillow filled with the

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[1] Abdur Razzaaq, Ibn Jareer, Ibn Mundhir, Ibn Abi Haatim, Haakim and Bayhaqi in his Asmaa, as quoted in *Kanzul Ummaal* (Vol.1 Pg.265).
[2] Ibn Jareer and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.265).
[3] Ibn Abi Haatim.
[4] Askari in his Amthaal and Abul Hasan Bakaali, as quoted in *Kanzul Ummaal* (Vol.1 Pg.210).

bark of a date palm, two grinding stones, a water bag and two earthen jars. Hadhrat Ali τ one day said to Hadhrat Faatima رضي الله عنها, "By Allaah! Continuously drawing water from the well has caused my chest to start hurting. Allaah has sent some prisoners to your father, so please go to him and request him for a servant." Hadhrat Faatima رضي الله عنها agreed saying, "By Allaah! Continuous grinding has also caused my hands to be calloused." She therefore went to her father Rasulullaah ρ, who asked her, "What brings you here, dearest daughter?" Feeling too embarrassed to put her request forward, Hadhrat Faatima رضي الله عنها said, "I have come to greet you."

When she returned and Hadhrat Ali τ asked her what had happened, she said, "I was too shy to ask him." The couple then went together to Rasulullaah ρ. Hadhrat Ali τ spoke. "O Rasulullaah ρ!" he said, "Continuously drawing water from the well has caused my chest to start hurting." Hadhrat Faatima رضي الله عنها then said, "By Allaah! Continuous grinding has also caused my hands to be calloused. Since Allaah has sent some prisoners and wealth to you, could you please give us a servant." Rasulullaah ρ said, "By Allaah! I cannot give you something and leave the men of Suffa with their bellies caving in with hunger. Since I have nothing to spend on them, I intend selling the slaves and spending the money on the men of Suffa." The couple then returned home.

Rasulullaah ρ later went to see then at a time when they had already retired to bed. Their blanket was so small that when they covered their heads, their feet would be exposed and when they covered their feet, their heads remained uncovered. They were about to jump out of bed when Rasulullaah ρ arrived, but he bade them to remain as they were. Rasulullaah ρ asked, "Shall I not inform you of something better than what you asked of me today?" When they begged to know, Rasulullaah ρ said, "It is some words that Jibra'eel υ has taught me. After every salaah, you should recite سُبْحَانَ اللهِ ('Subhaanallaah') ten times, اَلْحَمْدُ لِلَّهِ ('Al Hamdulillaah') ten times and اللهُ أَكْبَر ('Allaahu Akbar') ten times. Then, when you go to bed, recite سُبْحَانَ اللهِ ('Subhaanallaah') thirty-three times, اَلْحَمْدُ لِلَّهِ ('Al Hamdulillaah') thirty-three times and اللهُ أَكْبَر ('Allaahu Akbar') thirty-four times."

Hadhrat Ali τ says, "By Allaah! I have never omitted this practice ever since I heard it from Rasulullaah ρ." "Not even on the eve of the Battle of Siffeen?" Ibn Kawwaa asked. "May Allaah strike you down, O people

of Iraq!" Hadhrat Ali τ said, "Not even on the eve of the Battle of Siffeen."[1]

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Another narration states that Rasulullaah ρ said to Hadhrat Ali τ and Hadhrat Faatima رضي الله عنها , "Should I not tell you of something that is better for you than a servant? Recite سُبْحَانَ اللهِ ('Subhaanallaah') thirty-three times, الْحَمْدُ لِلَّهِ ('Al Hamdulillaah') thirty-three times and اللهُ أَكْبَر ('Allaahu Akbar') thirty-four times after every salaah. Then recite the same hundred Adhkaar when you retire to bed."[2]

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The Statements of Hadhrat Ali τ and Hadhrat Abdullaah bin Abbaas τ Concerning sending salutations to Nabi ρ

Hadhrat Ali τ said, "Every du'aa is held back until salutations are sent to Muhammad ρ."[3]

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Hadhrat Ali τ said, "The person who sends salutations to Nabi ρ a hundred times on a Friday will have so much celestial light on his face on the Day of Qiyaamah that people will wonder what great deed he carried out."[4]

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The Incident of Hadhrat Ali τ with Rasulullaah ρ Concerning Istighfaar

[1] Ahmad, Bukhaari, Muslim, Abu Dawood and Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.112). Ibn Sa'd (Vol.8 Pg.25) has reported a similar narration. Humaydi, Ibn Abi Shaybah, Abdur Razzaaq, Adani, Ibn Jareer, Haakim and others have also reported a similar narration, as have Nasa'ee and Ibn Maajah in brief, as quoted in *Kanzul Ummaal* (Vol.8 Pg.66).
[2] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal*.
[3] Tabraani in his Awsat, Bayhaqi, Ubaydullaah Eeshi and Rahaawi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.214).
[4] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.214).

Hadhrat Ali bin Rabee'ah narrates that Hadhrat Ali τ allowed him to ride behind him on his animal as he went to the outskirts of Harra. Hadhrat Ali τ then raised his head to the sky and said:

اللَّهُمَّ! اغْفِرْ لِي ذُنُوبِي! إِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ أَحَدٌ غَيْرُكَ.

'O Allaah! Forgive my sins because none forgives sins but You'

Thereafter, he turned to me and laughed. 'O Ameerul Mu'mineen!' I asked, 'You have sought forgiveness from your Rabb and then turned to me to laugh?' He explained, 'Rasulullaah ρ allowed me to ride behind him on his animal as he went to the outskirts of Harra. Rasulullaah ρ then raised his head to the sky and said:

اللَّهُمَّ! اغْفِرْ لِي ذُنُوبِي! إِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ أَحَدٌ غَيْرُكَ.

'O Allaah! Forgive my sins because none forgives sins but You'

Thereafter, he turned to me and laughed. 'O Rasulullaah ρ!' I asked, 'You have sought forgiveness from your Rabb and then turned to me to laugh?' Rasulullaah ρ explained, 'I am laughing because Allaah laughed in His happiness to know that His servant is well aware of the fact that none but He can forgive.'"[1]

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Hadhrat Sha'bi reports that Hadhrat Ali τ said, "I am surprised at the person who destroys himself when salvation is at hand." "What is the salvation?" someone asked. "It is Istighfaar," came the reply.[2]

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The Du'aas Rasulullaah ρ Made for Hadhrat Ali τ

[1] Ibn Abi Shaybah and Ibn Munee, as quoted in *Kanzul Ummaal* (Vol.1 Pg.211).
[2] Deenowri, as quoted in *Kanzul Ummaal* (Vol.1 Pg.211).

Hadhrat Ali τ says, "I was once experiencing sever pain, so I went to Rasulullaah ρ. He put me where he stood, threw a portion of his shawl over me and then started performing salaah. Thereafter, he said, 'You are now well, O son of Abu Taalib. Your ailment has been cured. Whatever I have asked Allaah for myself, I have asked the same for you and I have been granted whatever I have asked for. I have however been informed that there shall be no prophet after me.'" Hadhrat Ali τ says further, "When I then got up, it seemed as if I had not had any pain at all."[1]

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Hadhrat Zaid bin Yuthay, Hadhrat Sa'eed bin Wahab and Hadhrat Amr bin Dhi Murr all report that they heard Hadhrat Ali τ say, "It is in the name of Allaah that I ask every person to stand up who heard Rasulullaah ρ say something at Ghadeer Khum[2]." Thirteen Sahabah ψ stood up and they all testified that they heard Rasulullaah ρ say, "Am I not closer to the Mu'mineen than they are to themselves?" When the Sahabah ψ admitted that he really was, Rasulullaah ρ took hold of Hadhrat Ali τ's hand saying, "This man should be the friend of anyone who claims that I am his friend." Rasulullaah ρ then made du'aa for Hadhrat Ali τ saying, "O Allaah! Befriend those who befriend him, be the enemy of those who are his enemies, love those who love him, despise who despise him, assist those who assist him and do not assist those who fail to assist him."[3]

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Waathila bin Asqa τ when some people started to revile Hadhrat Ali τ. When they had left, Hadhrat Waathila τ said to Hadhrat Abu Ammaar, "Sit down and I shall inform about the personality whom they had been reviling. I was once with Rasulullaah ρ when Ali τ, (his wife) Faatima رضي الله عنها, (and his two sons) Hasan τ and Husayn τ arrived. Rasulullaah ρ threw a blanket over them all and said, 'O Allaah! These are the members of my household. Remove all (physical and spiritual) impurity from them and cleanse them thoroughly.' 'O Rasulullaah ρ!' I asked, '(Make this du'aa) For me as well.' 'It is for you as well,' Rasulullaah ρ said. By Allaah! More than all my deeds, it is in this (du'aa) that I have

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[1] Ibn Abi Aasim, Ibn JAreer, Tabraani and Ibn Shaaheen in His *Sunnah*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.43).
[2] A place between Makkah and Madinah.
[3] Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.105).

the most trust (to attain my salvation)." Another narration states that he said, "It is in this that I have the most trust (to secure my salvation)."[1]

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Hadhrat Ali τ narrates that he once went to Rasulullaah ρ, who had already spread out a shawl on the ground. When Rasulullaah ρ, Hadhrat Ali τ, Hadhrat Faatima رضي الله عنها, Hadhrat Hasan τ and Hadhrat Husayn τ were all seated on the shawl, Rasulullaah ρ took hold of the ends and tied it above them. Thereafter, he said, "O Allaah! You be pleased with them just as I am pleased with them."[2]

Hadhrat Ali τ narrates that after performing salaah, Rasulullaah ρ used to make du'aa saying:

اَللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ
وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي! أَنْتَ الْمُقَدِّمُ وَالْمُؤَخِّرُ لاَ إِلَهَ إِلاَّ أَنْتَ

"O Allaah! Forgive my past and future sins, whether I have committed them openly or secretly. Forgive every transgression I have perpetrated and everything that You know better than I. You are the One Who promotes and who relegates. There is none worthy of worship but You."[3]

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Hadhrat Ali τ narrates that when Rasulullaah ρ went to sleep, he recited the following du'aa:

اَللَّهُمَّ! إِنِّي أَعُوذُ بِوَجْهِكَ الْكَرِيم ، وَبِكَلِمَاتِكَ التَّامَّاتِ ، مِنْ شَرِّ كُلِّ
دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا. اَللَّهُمَّ! أَنْتَ تَكْشِفُ الْمَغْرَمَ وَالْمَأْثَمَ. اَللَّهُمَّ! لاَيُهْزَمُ
جُنْدُكَ. وَلاَ يُخْلَفُ وَعْدُكَ. وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ. سُبْحَانَكَ اَللَّهُمَّ
وَبِحَمْدِكَ

[1] Tabraani. Haythami (Vol.9 Pg.167) has commented on the chain of narrators.
[2] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.169).
[3] Abu Dawood (Vol.2 Pg.358).

"O Allaah! I seek protection in Your Bountiful Countenance and Your complete and perfect Attributes from the evil of every creature that You have control over. O Allaah! Only You can relieve (the burden of) sin and debts (so relieve mine). O Allaah! Your army can never be defeated, Your promise is never broken and even the wealth of the wealthy cannot assist them against You. O Allaah! You are Most Pure and I laud Your praises"[1]

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A narration of Hadhrat Ali τ Concerning the Du'aa Rasulullaah ρ Recited Before Sleeping

Hadhrat Ali τ says, "When I once spent the night with Rasulullaah ρ, I heard him recite the following du'aa after salaah as he prepared to sleep:

اَللَّهُمَّ

أَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِكَ مِنْكَ. اَللَّهُمَّ! لاَ أَسْتَطِيعُ ثَنَاءً عَلَيْكَ وَلَوْ حَرَصْتُ، وَلَكِنْ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

O Allaah! I seek protection in Your forgiveness from Your punishment. I seek protection in Your pleasure from Your wrath and I seek protection in You from You. O Allaah! As much as I want to, I am unable to praise You sufficiently. You are as You have praised Yourself"[2]

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A Narration of Hadhrat Ali τ Concerning the Du'aa Rasulullaah ρ made when Travelling

Hadhrat Ali τ reports that Rasulullaah ρ recited the following du'aa when embarking on a journey:

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[1] Abu Dawood. Nasa'ee, Ibn Jareer and Ibn Abi Dunya have reported a similar narration according to *Kanzul Ummaal* (Vol.8 Pg.67).

[2] Tabraani. Haythami (Vol.10 Pg.124) has commented on the chain of narrators. Nasa'ee and Yusuf Qaadhi in his *Sunan* have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.304).

اَللّٰهُمَّ! بِكَ أَصُولُ ، وَبِكَ أَجُولُ ، وَبِكَ أَسِيرُ

"O Allaah! With You (Your assistance) do I launch an attack (against the enemy), with You do I move about and with You do I travel."[1]

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Hadhrat Ali τ says, "Rasulullaah ρ instructed me to recite the following du'aa whenever I faced any difficulty:

لاَ إِلَهَ إِلاَّ اللّٰهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللّٰهِ وَتَبَارَكَ اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

"There is none worthy of worship but Allaah the Most Forbearing and Most Magnanimous. Glorified and Blessed is Allaah the Rabb of the Glorious throne. All praise belongs to Allaah the Rabb of the universe"[2]

A narration of the type has already been quoted in the chapter discussing how Adhkaar were taught.

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Hadhrat Ali τ reports that Rasulullaah ρ taught him to recite the following du'aa before a (tyrannical) ruler and whenever one feels apprehensive:

لاَ إِلَهَ إِلاَّ اللّٰهُ الْحَلِيمُ
الْكَرِيمُ، سُبْحَانَ اللّٰهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ عِبَادِكَ

"There is none worthy of worship but Allaah The Most Forbearing and The Most Magnanimous. Pure is Allaah The Rabb of the seven heavens and Rabb of the Majestic Throne. All praise belongs to Allaah the Rabb of the universe. (O Allaah!) I seek Your protection from the evil of Your servants"[3]

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[1] Ahmad and Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.130).
[2] Ahmad, Nasa'ee, Ibn Jareer, Ibn Hibbaan and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.298). Haakim has reported a similar narration, as quoted in *Tuhfatudh Dhaakireen* (Pg.194).
[3] Kharaa'iti in his *Makaarimul Akhlaaq*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.299).

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Hadhrat Ali τ Teaches the Du'aa to a Mukaatab Slave

Hadhrat Abu Waa'il narrates that a Mukaatab[1] once came to Hadhrat Ali τ saying, "I am unable to pay for my freedom, so please help me." Hadhrat Ali τ said, "Should I rather not teach you few words (of du'aa) that Rasulullaah ρ taught me? (By reciting this du'aa) Even if your debts are as large as a Mount Seer, Allaah will settle them for you. Recite:

اَللّٰهُمَّ اكْفِنِي بِحَلاَلِكَ عَنْ حَرَامِكَ! وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

"O Allaah! Save me from what You have declared unlawful by granting me sufficient of that which You have declared lawful. And by Your grace, make me independent of everyone besides Yourself"[2]

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Rasulullaah ρ Teaches this Du'aa to Hadhrat Ali τ

Hadhrat Abdullaah bin Abbaas τ narrates that they were once sitting with Rasulullaah ρ when Hadhrat Ali bin Abi Taalib τ arrived and said, "May my parents be sacrificed for you! The Qur'aan has escaped from my heart (my memory) and I fear that I will never be able to memorise it." "O Abul Hasan," Rasulullaah ρ consoled him, "Should I not teach you something by which Allaah shall give you great benefit and benefit those whom you teach it to as well? In addition to this, Allaah will also make whatever you learn remain fixed in your heart." "Of course, O Rasulullaah ρ!" Hadhrat Ali τ begged, "Do teach it to me."

Rasulullaah ρ then explained, "When the night of Jumu'ah arrives, you should awaken during the last third of the night because it is a time when the angels are present and du'aas are accepted. In fact, my brother Ya'qoob υ said to his sons, 'I shall soon seek Allaah's forgiveness for you'[3]. What he was saying was that he would wait until

[1] A slave who works to pay his master a stipulated price for his freedom.
[2] Tirmidhi (Vol.2 Pg.195).
[3] Surah Yusuf, verse 98.

the night of Jumu'ah (before seeking forgiveness for them). However, if you are unable to do this, you may awaken at the middle of the night and if this too is not possible, then stand up in the beginning of the night. You should then perform four Rakaahs of salaah, reciting Surah Faatiha and Surah Yaaseen in the first Rakaah, Surah Faatiha and Surah HaaMeem Dukhaan in the second Rakaah, Surah Faatiha and Surah Alif Laam Meem Sajdah in the third Rakaah and Surah Faatiha and Surah Tabaarak in the fourth Rakaah.

When you have completed the Tashahhud, praise Allaah very highly and then send abundant salutations to me and to all the Ambiyaa عليهم السلام. Thereafter, seek forgiveness for all male and female Mu'mineen and for all your brothers who have passed away before you with Imaan. After all of this, you should recite:

اَللَّهُمَّ ارْحَمْنِي بِتَرْكِ الْمَعَاصِي أَبَداً مَا
أَبْقَيْتَنِي! وَارْحَمْنِي أَنْ أَتَكَلَّفَ مَا لاَ يَعْنِينِي! وَارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ
عَنِّي، اَللَّهُمَّ بَدِيعَ السَّمَاوَاتِ وَالْأَرْض ذَا الْجَلاَلِ وَالْإِكْرَام وَالْعِزَّةِ الَّتي لاَ تُرَامُ
أَسْأَلُكَ يَا اَللّٰهُ يَا رَحْمٰنُ بِجَلاَلِكَ وَنُور وَجْهِكَ أَنْ تُلْزِمَ قَلْبِي حِفْظَ كِتَابِكَ كَمَا
عَلَّمْتَنِي وَارْزُقْنِي أَنْ أَتْلُوَهُ عَلَى النَّحْو الَّذِي يُرْضِيكَ عَنِّي! اَللَّهُمَّ بَدِيعَ السَّمَاوَاتِ
وَالْأَرْض ذَا الْجَلاَلِ وَالْإِكْرَام وَالْعِزَّةِ الَّتِي لاَ تُرَامُ! أَسْأَلُكَ يَا اَللّٰهُ يَا رَحْمٰنُ
بِجَلاَلِكَ وَنُور وَجْهِكَ أَنْ تُنَوِّرَ بِكِتَابِكَ بَصَرِي ، وَأَنْ تُطْلِقَ بِهِ لِسَانِي، وَأَنْ تُفَرِّجَ
بِهِ عَنْ قَلْبِي، وَأَنْ تَشْرَحَ بِهِ صَدْرِي، وَأَنْ تَغْسِلَ بِهِ بَدَنِي! فَإِنَّهُ لاَ يُعِينُنِى عَلَى
الْحَقِّ غَيْرُكَ، وَلاَ يُؤْتِيهِ إِلاَّ أَنْت وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللّٰهِ الْعَلِيِّ الْعَظِيم

'O Allaah! Shower Your mercy on me by causing me to forsake sin for as long as I live and by not exerting myself in matters that hold no benefit for me. Also grant me the ability to give due attention to all things that will make You pleased with me. O Allaah the Originator of the heavens and the earth, Possessor of such majesty, honour and might that cannot even be imagined. O Allaah the Most Merciful! I ask You by Your honour and the light of your countenance that my heart

holds fast to what it remembers of the Qur'aan just as You teach it to me. Grant me the ability to recite it in a manner that pleases You. O Allaah the Originator of the heavens and the earth, Possessor of such majesty, honour and might that cannot even be imagined. O Allaah the Most Merciful! I ask You by Your honour and the light of your countenance that You illuminate my sight with Your Book, that You make my tongue recite it at all times and that you cause it to alleviate the worries in my heart. I also beseech You to expand my chest with the Qur'aan and to wash away my sins through it because none but You can assist me in pursuing the truth and none can grant me this besides You. There is no power (to do good) or might (to stay away from sin) except from Allaah The Exalted and Greatest.'"

Rasulullaah ρ continued, "O Abul Hasan! If you do this for three, five or seven Fridays, your du'aa will surely be accepted by the will of Allaah. I swear by the Being Who has sent me with the truth that the du'aa of a Mu'min is never rejected."

Hadhrat Abdullaah bin Abbaas τ continues. He says, "By Allaah! Not even five or seven Fridays passed when Hadhrat Ali τ to Rasulullaah ρ in a similar gathering and said, 'O Rasulullaah ρ! In the past I was unable to memorise even four verses without them escaping my memory. However, nowadays I can memorise something like forty verses and when I recite them, it is as if the Book of Allaah is before my very eyes. In fact, even when I used to hear a Hadith, it would escape my mind when I tried to repeat it to myself. Nowadays I can listen to several Ahadeeth and when rehearsing them to myself, I do not miss even a single letter.' Rasulullaah ρ then said to him, 'I swear by the Rabb of the Kabah that you are a true Mu'min, O Abul Hasan!'"[1]

[1] Tirmidhi (Vol.2 Pg.196).

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The Du'aas of Hadhrat Ali τ

Hadhrat Yusuf Qaadhi reports that Hadhrat Ali τ used to make du'aa saying:

أَعُوذُ بِكَ مِنْ
جَهْدِ الْبَلاَءِ، وَدَرْكِ الشَّقَاءِ وَشَمَاتَةِ الْأَعْدَاءِ ! وَأَعُوذُ بِكَ مِنَ السِّجْنِ وَالْقَيْدِ وَالسَّوْطِ

"(O Allaah!) I seek Your protection from the hardship of calamities, from the grasp of ill-fortune and from the satisfaction of my enemies. I also seek Your protection from prisons, from captivity and from being lashed"[1]

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Hadhrat Sufyaan Thowri narrates that Hadhrat Ali τ used to make the following du'aa:

اَللَّهُمَّ إِنَّ ذُنُوبِي لاَ تَضُرُّكَ، وَإِنَّ رَحْمَتَكَ إِيَّايَ لاَ تَنْقُصُكَ

"O Allaah! While my sins cannot harm you, showering Your mercy on me will not diminish anything from You"[2]

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When Hadhrat Ali τ would see the new moon, he would say:

اَللَّهُمَّ ! إِنِّى أَسْأَلُكَ
خَيْرَ هَذَا الشَّهْرِ وَفَتْحَهُ وَنَصْرَهُ وَبَرَكَتَهُ وَرِزْقَهُ وَنُورَهُ وَطُهُورَهُ وَهُدَاهُ ! وَأَعُوذُ بِكَ
مِنْ شَرِّهِ وَشَرِّ مَا فِيهِ وَشَرِّ مَا بَعْدَهُ.

"O Allaah! I ask You for all the good of this month, for its victories, assistance, blessings, sustenance, light, purity and guidance. I seek Your protection from its evil, the evil within it and the evil after it"[3]

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[1] *Kanzul Ummaal* (Vol.1 Pg.304).
[2] Deenowri, aaq *Kanzul Ummaal* (Vol.1 Pg.305).
[3] Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.326).
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Hadhrat Umar bin Sa'eed Nakha'ee reports that he performed the Janaazah salaah behind Hadhrat Ali τ for Ibn Muknif. Hadhrat Ali τ called out four Takbeers and made one Salaam. He then placed the body into the grave and made du'aa saying:

اَللَّهُمَّ! عَبْدُكَ وَوَلَدُ عَبْدَيْكَ، نَزَلَ بِكَ وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ. اَللَّهُمَّ! وَسِّعْ لَهُ مَدْخَلَهُ.
وَاغْفِرْ لَهُ ذَنْبَهُ: فَإِنَّا لاَ نَعْلَمُ إِلاَّ خَيْراً وَأَنْتَ أَعْلَمُ بِهِ . كَانَ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللّٰهُ
وَأَنَّ مُحَمَّداً رَسُولُ اللّٰهِ.

"O Allaah! This is Your servant and the son of Your servants. He is now Your guest and You are the best of hosts. O Allaah! Expand his grave and forgive his sins, for while we only knew good about him, You know him best. He testified that there is none worthy of worship but Allaah and I testify that Muhammad ρ is the messenger of Allaah."[1]

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The Du'aa Hadhrat Buraydah Aslami τ made for Hadhrat Ali τ, Hadhrat Uthmaan τ, Hadhrat Talha τ and Hadhrat Zubayr τ

A man from the Banu Bakr bin Waa'il tribe says, "I was with Hadhrat Buraydah Aslami τ in Sajistaan when I started criticising Hadhrat Ali τ, Hadhrat Uthmaan τ, Hadhrat Talha τ and Hadhrat Zubayr τ to get his opinion of them. He however faced towards the Qibla, raised his hands and prayed, 'O Allaah! Forgive Uthmaan τ, forgive Ali bin Abi Taalib τ, forgive Talha bin Ubaydullaah τ and forgive Zubayr bin Awwaam τ.' He then turned me and said, 'Woe to you! Do you wish to kill me?' I replied, 'By Allaah! I have no intention of killing you. This (response from you) is all I wanted from you.' He then said, 'They were people from whom Allaah had taken great services right at the beginning. If Allaah wants to forgive them on account of what they did initially, He will do so. However, if He wishes to take them to task for what they did

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[1] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.119).

(afterwards), He may that as well. Their reckoning is Allaah's responsibility.'"[1]

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Hadhrat Ali τ reports that on the first night of Ramadhaan, Rasulullaah ρ stood up to address the Sahabah ψ. After duly praising Allaah, he said, "Allaah has seen to your enemy from the Jinn and promised to accept your du'aas. Allaah says:

ادْعُونِي أَسْتَجِبْ لَكُم

Supplicate *(make du'aa)* **to Me and I shall respond.'** {Surah Mu'min, verse 60}

Allaah has appointed seven angel to (guard) every rebellious Shaytaan and he is therefore unable to escape until the end of Ramadhaan. Take note also that the doors of the heavens are wide open from the first night of Ramadhaan until the end and all du'aas in this month are accepted."

Hadhrat Ali τ says further, "When the first of the last ten nights of Ramadhaan arrived, Rasulullaah ρ would tighten his loincloth, leave his wives, sit in I'tikaaf and spend all night in Ibaadah." When someone asked Hadhrat Ali τ what he meant by tightening the loincloth, he explained that Rasulullaah ρ would separate from his wives during that period.[2]

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The Lectures of Ameerul Mu'mineen Hadhrat Ali bin Abi Taalib τ

The First Lecture that he Delivered

Hadhrat Ali bin Husayn narrates that when he was appointed Khalifah, Hadhrat Ali τ started his first lecture by praising Allaah. Thereafter, he said, "Verily Allaah has revealed a scripture that is a guide and which makes distinct what is good and what is not. You must therefore hold

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[1] Ibn Sa'd (Vol.4 Pg.243).
[2] Isfahaani, as quoted in *Kanzul Ummaal* (Vol.4 Pg.323).

fats to what is good and abstain from what is evil. When you carry out the Faraa'idh for Allaah, Allaah will carry you into Jannah. Allaah has made many things sacred, and these are no secret. He has however made the sanctity of a Muslim more sacred than anything else and bonded the Muslims by sincerity and Towheed. The (true) Muslim is he from whose tongue and hands other people are safe unless it be done rightfully (to mete punishment when Allaah's laws are broken). It is not permissible to harm any Muslim unless it becomes necessary (when he transgresses Allaah's laws).

Hasten to do good deeds before the universal occurrence (Qiyaamah) and before the individual occurrence as well, which is the death of each one of you. Many people have passed ahead of you and Qiyaamah is driving you from behind. Travel lightly (without sins) and you will meet (those who have passed away) because (deceased) people are waiting for those after them. Instil the fear of Allaah into His bondsmen with regard to (abusing) His other bondsmen and lands because you will be questioned even with regard to tracts of land and animals. Obey Allaah and never disobey Him. Seize the opportunity to do good whenever you see it, avoid evil when you see it and remember the time when you were few in number and regarded as weak in the lands."[1]

His Lecture Concerning the Value of a Person's Tribe

Hadhrat Ali τ once delivered a lecture saying, "A man's tribe is more valuable to him than he is to his tribe. If he restrains his hand from (assisting) them, he will be restraining but one hand. However, if they restrain their hands, they will be restraining many hands together with the love, protection and assistance they have to offer him. In fact, it often happens that a person becomes angry with another only because of the tribe he belongs to. I can cite to you so many verses of the Qur'aan in this regard." He then recited the verse:

لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ

He *(Hadhrat Loot υ)* **said, "If only I had some might against you or** *(if only)* **I could seek protection from a strong pillar."** {Surah Hood, verse 80}

Hadhrat Ali τ then continued to explain, "The strong pillar is a tribe that Hadhrat Loot υ did not have (in the place he resided). I swear by the Being besides Whom there is no deity that after Hadhrat Loot υ, Allaah

[1] Ibn Jareer (Vol.3 Pg.457).

sent every Nabi υ as a member of a strong tribe." Hadhrat Ali τ then recited the following verse with regard to Hadhrat Shu'ayb υ:

وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا

(His people said, 'O Shu'ayb!) we consider you to be a weakling among us.

"This they said because Hadhrat Shu'ayb υ was blind. However, they then added:

وَلَوْلاَ رَهْطُكَ لَرَجَمْنَاكَ

If it were not for your tribe ***(who are there to protect you)***, we would have certainly stoned you ***(to death)***. **{Surah Hood, verse 91}**

Hadhrat Ali τ said further, "I swear by the Being besides Whom there is no deity that rather than fear the supremacy of their Rabb, these people were in awe of Hadhrat Shu'ayb υ's tribe."[1]

His Lecture when Ramadhaan Arrived

Hadhrat Sha'bi reports that whenever Ramadhaan arrived, Hadhrat Ali τ would deliver a lecture and say, "This is that blessed month in which fasting has been made obligatory while standing (at night in salaah) has not. One must beware of saying that he will fast only if a particular person fasts and will not fast if a particular person does not. Remember well that fasting is not only abstaining from food and drink but abstaining from lies, falsehood and kufr. Bear in mind that you must never bring the month forward. Fast only when you see the new moon (of Ramadhaan) and stop fasting when you see the new moon (of Shawwaal). However, if it is overcast (and you cannot see the new moon), then complete the month (as thirty days)." Hadhrat Ali τ used to say this after the Fajr and Asr salaahs.[2]

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[1] Abu Sheikh, as quoted in *Kanzul Ummaal* (Vol.1 Pg.250).
[2] Husayn bin Yahya Qattaan and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.322).

His Lecture Concerning the Grave and its Condition

After commencing with the praises of Allaah in one of his lectures, Hadhrat Ali τ proceeded to speak about death. He said, "O servants of Allaah! By Allaah! There is no escape from death. If you stand still for it, it will seize you and if you flee from it, it will still find you. Hasten to salvation! Hasten to salvation! Be quick! Be quick! Behind you is a speedy pursuer, which is the grave. Beware of its pressure, intense darkness and loneliness. Remember well that the grave may either be a pit of Jahannam or a garden from amongst the gardens if Jannah. Bear in mind that the grave calls out three times every day saying, 'I am the home of darkness! I am the home of worms! I am the home of loneliness! Do not forget also that what is to come afterwards is even worse. There is Jahannam with extremely hot fires, a tremendous depth, decorations of iron and Maalik as its custodian. In there shall be no part of Allaah's mercy. After this there is Jannah, which is as wide as the heavens and the earth and which has been prepared for those with Taqwa. May Allaah make us and all of you amongst those with Taqwa and save us and all of you from a most painful punishment."[1]

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Hadhrat Asbagh bin Nabaatah reports that ha one day ascended the pulpit and after duly praising Allaah, he spoke about death. The rest of the narration is similar to the one above, but after the words "I am the home of worms!", it adds that ha then said, "Remember that after this shall come a day in which even a youngster will turn white, a grown man will break down and every expectant mother will abort her child. You will see people in a state of intoxication but they will not really be intoxicated. The fact is that (they will be in this condition because) the punishment of Allaah will be extreme." Another narration states that ha then burst out crying and the Muslims around him also wept.[2]

His Lecture concerning the World, the Grave and the Aakhirah

[1] Saabooni in his *Mi'atayn* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.110).
[2] *Al Bidaayah wan Nihaayah* (Vol.8 Pg.6).
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Hadhrat Saalih Ijli reports that Hadhrat Ali bin Abi Taalib τ once addressed the people. After praising Allaah and conveying salutations to Rasulullaah ρ, he said, "O servants of Allaah! Never allow this worldly life to deceive you because it is a place of light difficulties, it is famous for its transitory nature and well-recognised for its treachery. Everything in it shall come to an end and is continuously passed on from person to person. The one who goes down to tap its resources cannot remain safe from its evil and even while its people enjoy prosperity and happiness, they are still involved in its calamities and deception. Living a good life in this world is condemned and its prosperity does not last. Its people are only its practice targets that it fires at with its arrows and eventually destroys with death.

Dear servants of Allaah! You and all that is with you in this world are following the same path as those who have passed on before you. They had lives longer than yours, they were more powerful than you, they constructed more buildings than you and their landmarks had weathered the times. However, their voices have been silenced and extinguished after their long sojourn. Their bodies have decomposed, their homes lie empty and their landmarks have been wiped out. They have exchanged their fortified palaces, their luxurious beds and their scattered cushions for rocks and stones stacked in their muddy and boxed graves dug in the wilderness, fortified with sand only. Although it (the graveyard) may be close to a town, its inhabitants are still estranged and even though it may be in the very midst of an inhabited place, its inhabitants are extremely lonely as the people of the town engage in their activities. They feel no affinity with other inhabitants and do not even engage in mutual neighbourly relations despite being so close to each other. How can they really have any relations when decomposition has ground them to dust and rocks and mud have consumed their bodies. After once being vibrant with life, they now lay dead and after once seeking good lives, they are now reduced to decayed bones. Their friends were pained as they took to live in the sand and undertook a journey from which there is no return. Farfetched! Farfetched indeed (is the thought of returning to this world)! Never (will they return)! The request to return is merely a statement they make (without any hope for a response) because behind them is a (impregnable) barrier until the day when they are resurrected.

You people will also be experiencing the loneliness and decay that they have experienced in the realm of the dead. You will be placed in trust

in that resting place and that safety deposit box will take charge of you. What will your condition be when all matters will draw to an end, when everything contained in the graves will be raised, when everything contained in the heart will be exposed and you will be standing before your honoured King to have everything laid bare. Hearts will then flutter out of fear because of past sins. All veils and shrouds will then torn apart and all your faults and secrets will be exposed. (He then recited the following verses:)

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ

On this day every soul shall be recompensed for what it earned. {Surah Mu'min, verse 17}

لِيَجْزِيَ الَّذِينَ أَسَاؤُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

(With this complete power) He may punish the evil-doers for their ***(evil)*** actions and reward those who do good with the best ***(of rewards, namely Jannah)***. **{Surah Najm, verse 31}**

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

The book *(every person's record of actions)* **shall be placed** *(given to them)* **and you will see the sinners afraid of what is contained in them** *(because it will condemn them to Jahannam)*. **They will say, "We are destroyed! What is** *(the matter)* **with this book that** *(it is so thorough that)* **it does not leave anything small or large unrecorded?" They will find their actions present** *(written in their records)* **and your Rabb shall not oppress anyone.** {Surah Kahaf, verse 49}

May Allaah make us and you all practise on His Book and followers of His friends until he enters us all into the home of eternal residence by His grace. Verily He is Most Worthy of Praise, Most Majestic."[1]

Another narration states at the beginning that Hadhrat Ali τ commenced his lecture saying, "All praise belongs to Allaah. I praise Allaah, seek His assistance, believe in Him, rely on Him and I testify that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ρ is His servant and messenger. Allaah sent him with guidance and the true religion to eradicate all your ailments and to awaken you from your negligence. Remember that you will certainly be dying and resurrected after death, when you will be made to stand to account for your actions and be either rewarded or

[1] Deenowri and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.219) and *Muntakhab Kanzul Ummaal* (Vol.6 Pg.324).

punished for it. You should therefore never allow this worldly life to deceive you…" The rest of the narration is as quoted above.[1]

His Lecture Concerning Accompanying Funeral Processions

Hadhrat Ja'far bin Muhammad reports from his grandfather that Hadhrat Ali τ once accompanied a funeral procession. When the deceased was lowered into the grave, the family started to weep loudly. "What makes you weep?" he asked. "By Allaah!" he continued, "If people could witness what the deceased has witnessed, the sight would make them forget all about the deceased. The angel of death will return to them time and time again until he leaves none of them alive."

Hadhrat Ali τ then stood up and said, "O servants of Allaah! I emphatically advise you to be conscious of that Allaah Who has cited so many examples for you (to make you understand realities) and has specified the periods you are to live. He has granted you ears so that whatever enters them may be memorised and granted you eyes so that whatever is hidden can become apparent to you. Allaah has also granted you hearts to understand the mechanics of whatever misfortunes strike it and to understand that which gives life to it (Allaah's Dhikr). Allaah has neither created you in vain nor diverted the Reminder (the Qur'aan) from you. On the contrary, He has honoured you with a shower of munificent bounties and granted you the best of gifts most generously.

Allaah has full knowledge of your numbers and has prepared returns for your every condition of prosperity and adversity. O servants of Allaah! You must therefore inculcate Taqwa, earnestly apply yourselves to seeking (the pleasure of Allaah) and hasten to do good deeds before the arrival of that which destroys passions and demolishes all desires (death). This is necessary because the bounties of this world are short-lived and one is never safe from the sudden disasters of this world. In addition to this, the world is also deceptive, ever-changing, a paltry shelter and a shaky support. Things of this world quickly become old and after tiring out a person with his passions, it feeds him only the milk of deception.

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[1] Ibn Jowzi in his *Safwatus Safwah* (Vol.1 Pg.124).

Dear servants of Allaah! Take heed from the lessons you learn and from the signs and indications you observe. Hearken to warnings and take benefit from advices. It is almost as if the talons of death have dug themselves in to you and the home of sand has enveloped you. It is almost as if the most frightening scenes have taken you by surprise when the trumpet is sounded, when graves are emptied, when people are led to the plains of resurrection and made to stand for reckoning under the complete authority of the Almighty. Every soul will then have an angel to push him along to the Plains of Resurrection and also a witness to testify against him for the actions he carried out. The earth will then be illuminated by the light of its Rabb, records of deeds will be presented (to the people), the Ambiyaa عليهم السلام and witnesses will be brought forward and without anyone being wronged, all matters will be decided with justice.

Cities will shake on that day, a crier will make the announcement, people will meet (with Allaah), the 'shin' will be exposed[1] and the sun will eclipse. Wild animals will be gathered together on the plains, secrets will be exposed, the evil ones will be destroyed and hearts will tremble. Allaah shall inflict the people of Jahannam with devastating fear and a terrible punishment. Jahannam will be brought forward (for all to see) along with its hooks, yokes, frightening screams, thunderous roars, fury and threats. Its flames will be leaping, its waters will be bubbling all over and its searing winds will be raging. Those doomed there for eternity will have no respite from it and their remorse will never end. The shackles of Jahannam can never be broken and the people there will have angels with them who will give them the news that the hospitality they will be shown will only be boiling water, entry into flaming fires, deprivation from the mercy of Allaah, separation from friends and a trip to the fire of Jahannam.

O servants of Allaah! Fear Allaah as a gentle and humble person would fear, who would flee out of fear and would heed all warnings he is given. Such a person would be on the lookout, would save himself by fleeing, would carry out good deeds for the Aakhirah and take his journey's provisions along for assistance. Allaah suffices as an avenger (for the oppressed) and One who sees everything. Allaah's Book will suffice as a plaintiff and adversary (for those who acted against it) and Jannah will suffice as a reward (for the righteous) while Jahannam will

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[1] This term is among the *"Mutashaabihaat"*. See the commentaries of verse 42 of Surah Qalam (Surah 68) for explanation.

suffice as retribution and punishment (for the sinful). I seek Allaah's forgiveness for myself and for all of you."[1]

His Lecture Encouraging People to Act for the Aakhirah

After duly praising Allaah in one of his lectures, Hadhrat Ali τ said, "Verily this world is turning its back around and bidding farewell while the Aakhirah is arriving and straining its eyes to look. Today (this world) is the time for the race while tomorrow it will be seen who has gotten ahead. Behold! You are passing through days of hope which are followed by your death. Therefore, whoever is neglectful (of doing good) during the days of hope before death approaches will be at a loss. Remember that you should do deeds for Allaah in anticipation for rewards just as you would do them when fearing his punishment. I have never seen a place like Jannah yet its seeker is asleep. I have also not seen a place like Jahannam, yet the one who ought to be running away from it is also asleep. Take note of the fact that whoever does not benefit from the truth will still be harmed by falsehood and the one whom guidance does not put on the straight path will certainly be led away (from the straight path) by misguidance.

Listen well! You have been instructed to travel (to the Aakhirah) and have been shown where to find the provisions for the journey. O people! Remember that this world is a ready commodity that both the righteous and the sinful eat of, whereas the Aakhirah is true promise when the All Powerful King (Allaah) shall pass judgement. While Shaytaan threatens you with poverty and instructs you to do lewd acts, Allaah promises you His forgiveness and grace. Allaah is Most Accommodating and All Knowing.

O people! Do good works during your lives and you will be protected in the end. Allaah has promised Jannah for those who obey Him and promised Jahannam for those who disobey Him. The screams of the people in the fire of Jahannam never subsides, the prisoners of Jahannam never escape and those with fractured limbs never have them heal. Its heat is intense, its depth immense and its drink is pus. What I fear most for you people is that you follow the dictates of your passions and that you entertain long hopes of the future.[2] Another

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.77).
[2] Deenowri and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.220) and *Muntakhab Kanzul Ummaal* (Vol.6 Pg.324).

narration states that Hadhrat Ali τ also added, "…because following one's passions prevents one from the truth and entertaining long hopes makes one forget the Aakhirah."[1]

His Lecture after the Battle at Nahrwaan

Hadhrat Ziyaad A'raabi narrates that Ameerul Mu'mineen Hadhrat Ali bin Abi Taalib τ once ascended the pulpit in Kufa after the scourge (of the Khawaarij) and after the battle had been fought (against them) at Nahrwaan. He started by praising Allaah but he then choked on his tears and wept so much that his beard was soaked and the tears, which started running off. He then shook his beard and the droplets of tears happened to fall on some people. Hadhrat Ziyaad says that they commonly believed that Allaah forbade Jahannam from the people on whom those tears fell.

Thereafter, he said, "O people! Never be amongst those people who wish for Jannah without doing any good and who postpone repentance because of their long hopes (hopes to live long). They are people who speak like the abstinent ones yet they behave like those who hanker after the world. If they are given any portion of the world, they are not satisfied and when anything is held back from them, they are not content. They fail to express gratitude for what they are given and still seek to have more. They instruct people to do what they do not themselves do and forbid people from that which they themselves do not abstain from. They love the righteous ones but do not carry out their actions and they detest the sinful ones whereas they are amongst them. The Nafs of such a person overpowers him in matters he is uncertain about (to do worldly acts, the benefits of which are not certain) but does not overpower him in maters he is convinced about (to do acts for the Aakhirah, the benefits of which are guaranteed). When he achieves independence, he falls into sin, when he falls ill, he is grieved and when he suffers poverty, he loses hope and becomes weak-hearted. He takes benefit from both sin and Allaah's bounties without ever being grateful when he is blessed with well-being or even being patient when afflicted with hardship. He behaves as if only others have been warned of death and that only they have been cautioned and rebuked.

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[1] *Al Bidaayah wan Nihaayah* (Vol.8 Pg.7).

O targets of death! O pawns of death! O containers of disease! O spoils of time! O booty of the ages! O fruits of generations! O light of the vicissitudes of time! O muted ones at the time of litigation (on the Day of Qiyaamah)! O those drowning in tribulations that have become an obstacle to them learning lessons! It is with proof and conviction that I state that no successful person can attain success without knowing himself and every destroyed person has destroyed himself. Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا

'O you who have Imaan! Save yourselves and your families from the Fire *(of Jahannam)*.'
{Surah Tahreem, verse 6}

May Allaah make us and you all amongst those who listen to advice and accept it and who respond with the correct action when summoned to carry it out."[1]

His Lecture Concerning Enjoining Good and Forbidding Evil

Hadhrat Yahya bin Yamur narrates that in a lecture to the people, Hadhrat Ali bin Abi Taalib τ started by praising Allaah. Thereafter, he said, "O people! Those who came before you were destroyed only because when they started to sin openly and were not stopped by their priests and those attached to Allaah, Allaah sent His punishment to them. Behold! You must remember that enjoining good and forbidding evil neither cuts off your sustenance nor does it bring your death any closer.

Allaah's decisions descend from the heavens just as raindrops fall down. These decisions of Allaah determine whether there will be prosperity or adversity in any aspect concerning a particular person's personal self, his family or his wealth. Therefore, when any of you suffers a adversity in any aspect of his personal self, his family or his wealth and he sees that someone else enjoys quite the opposite, this must never be a cause of tribulation for him. When a Muslim has not been overpowered by a wretched disposition, he expresses humility whenever he thinks of the adversity, whereas a person with a wretched disposition laments over it, behaving like a gambler waiting for his first

[1] Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.220) and *Muntakhab Kanzul Ummaal* (Vol.6 Pg.325).

win (after too many losses) that will bring him plenty of wealth and allow him to settle all the penalties he has had to bear. This also bears a similarity with the Muslim who is trustworthy. Whenever he makes du'aa to Allaah, he waits for one of two good things to happen (either he gets what he prays for or he gets rewards in the Aakhirah). What is with Allaah (his rewards in the Aakhirah) is better for him, otherwise Allaah grants him some wealth, making him a person who has both family and wealth.

There are two types of harvests (the harvest of this world and that of the Aakhirah). While the harvest of this world is wealth and children, the harvest of the Aakhirah is good deeds. Allaah has however granted both to certain people." Hadhrat Sufyaan bin Uyaynah remarked, "Who else but Hadhrat Ali bin Abi Taalib τ is capable of speaking such wonderful words?!"[1]

Another narration states that Hadhrat Ali τ said, "Allaah's decisions descend from the heavens…" The narration continues like the one above, but adds that he also said, "(Whenever he makes du'aa to Allaah, he waits for one of two good things to happen) He may either become a wealth person with a large family, together with honour and Deen. Otherwise, Allaah will grant him rewards in the Aakhirah and the Aakhirah always better and everlasting. There are two types of harvests. While the harvest of this world is wealth and Taqwa, the harvest of the Aakhirah is the everlasting good deeds."[2]

The Lecture he Delivered in Kufa

Hadhrat Abu Waa'il reports that in a lecture delivered in Kufa, he heard Hadhrat Ali τ say, "O people! The person who portrays himself as a pauper will soon suffer poverty, the person who lives very long will suffer many trials and the one who does not prepare for adversities will be unable to exercise patience when afflicted. Remember also that the one who assumes a position of authority will practise favouritism and the one who does not consult with others will have regrets."

After saying this, Hadhrat Ali τ would say, "Soon there shall remain of Islaam naught but its name and of the Qur'aan naught but its script.

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[1] Ibn Abi Dunya and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.220) and *Muntakhab Kanzul Ummaal* (Vol.6 Pg.326).
[2] *Al Bidaayah wan Nihaayah* (Vol.8 Pg.8).

Behold! No person should be too shy to learn, neither should he be too shy to admit that he does not something when asked about something he has no knowledge about. While your Masaajid will be well attended during those times, your hearts and bodies will be bereft of guidance. The worst of you beneath the skies will be your learned ones who will be the source of trouble, which will ultimately return to them."

A man then stood up and asked, "O Ameerul Mu'mineen! When will this happen?" Hadhrat Ali τ replied, "When the knowledge of Deen will rest with the downtrodden ones, when the best of you will carry out indecent acts and when government will be in the hands of your youngsters. It is then that you should just wait for Qiyaamah."[1]

An extremely Eloquent and Comprehensive Lecture of His

Hadhrat Ali τ once stood up to deliver a lecture saying, "All praise belongs to Allaah Who has created creation, Who breaks the dawn, Who will resurrect the dead and raise all within the graves. I testify that there is none worthy of worship but Allaah and I testify that Muhammad ρ is the servant and messenger of Allaah. I emphatically advise you to adopt Taqwa. Remember that the best means of attaining proximity to Allaah is by Imaan and Jihaad in the path of Allaah. It is also most effectively attained by the Kalimah of sincerity that is most natural, by establishing salaah, which is part of the true creed, by paying zakaah, which one of the obligatory duties and by fasting during the month of Ramadhaan, which happens to be a shield against Allaah's punishment. Furthermore, it is attained by making Hajj at the Kabah, which eliminates poverty and obliterates sins. Fostering good family ties is also a means (of attaining proximity to Allaah) since it causes one's wealth to increase, one's lifespan to be extended and love within the family to grow. Sadaqah should also be given in secret because it erases sin and extinguishes the wrath of your Rabb. Good deeds need also be carried out because it thwarts a bad death and safeguards one against being floored by abject circumstances.

Engage abundantly in Allaah's Dhikr because it is the best thing to engage the tongue with. You must look forward to the promises Allaah has made to the people of Taqwa because Allaah's promises are the most truthful of all promises. Follow the guidance of your Nabi ρ

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[1] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.218).

because it is the best of all guidance and adopt his way of life because it is the best of practices to follow. Learn the Book of Allaah because it is the best of all speeches and develop a deep understanding of Allaah's Deen because it is the spring of the heart. Treat (physical and spiritual) illnesses with its light because the Qur'aan is definitely a cure for all that hearts contain. Recite the Qur'aan beautifully because it is the most beautiful of all narratives and when it is recited to you, listen attentively and remain silent so that mercy may be showered on you. When you have been inspired to study the Qur'aan, practise what you have learnt so that you may receive guidance. Remember that the practising Aalim does not practise his knowledge, he would be just like the tyrannical ignoramus who cannot be straightened because of his ignorance. In fact, I feel that the regret is more lasting and the case stronger against the Aalim who forsakes his knowledge as opposed to the ignoramus who is confused in his ignorance. Both these persons are astray and destroyed.

Never entertain doubts because it will plunge you into misgivings and it is such misgivings that will lead you to kufr. Do not also practice on concessions because you will then soon become too compromising and as soon as you compromise on the truth, you will lose plenty. Bear in mind that it is an act of intelligence that you rely on Allaah but this reliance should not be such that it leads you to deception. The person who most wishes well for himself will be the most obedient to his Rabb whereas the one who is most deceived will be most disobedient to his Rabb. The person who obeys Allaah will remain safe and happy while the one who disobeys Allaah will remain in fear and have regrets.

Furthermore, you must also pray to Allaah for conviction and always show Him your desire for well-being. In fact, conviction is the best of all things that remain entrenched within the heart. The best of all matters are those that are the most resolute while the worst of them are those that have been fabricated. Remember that every fabricated matter is a Bid'ah and every person who fabricates is engaging in Bid'ah. Such a person will be destroying (the Deen) because whenever he fabricates a Bid'ah, he is forsaking a Sunnah.

Those truly at a loss are those whose Deen is at a loss and who have put their own souls at the losing end (by disobeying Allaah). Verily ostentation is a part of Shirk, while sincerity is a part of good deeds and Imaan. Gatherings of futility make one forget the Qur'aan, are attended by Shaytaan and invite people to misguidance. Remaining in

the company of (non-Mahram) women causes the heart to stray and captivates the eyes because women are indeed the traps of Shaytaan.

Be true to Allaah because Allaah is with those who are true and abstain from lying because lying is the antithesis of Imaan. Always bear in mind that the truth stands at the peak of salvation and honour while lying stands at the peak of destruction and devastation. Listen well! Always speak the truth and you will be known for it, practise it and you will be amongst its worthy bearers. Always return trusts to those who have entrusted goods with you. Join ties with those family members who have severed them and be gracious to those who deprive you. Fulfil the pledges you undertake with people, ensure that you exercise justice when passing judgement and never boast about your ancestors before each other. Never call each other names, never make fun of each other and never make each other angry. Assist the poor, the oppressed, those in debt, those striving in the path of Allaah, the beggars and slaves and always show mercy to widows and orphans. Make Salaam common amongst you and reply to the Salaam of those who greet you, using the same words or words that are better. (He then recited the verse:)

وَتَعَاوَنُواْ عَلَى الْبرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُواْ عَلَى الإِثْمِ وَالْعُدْوَانِ وَاتَّقُواْ اللّهَ إِنَّ اللّهَ شَدِيدُ الْعِقَابِ

Assist each other in good works *(virtue and piety)* **and Taqwa and do not assist each other in sin and transgression** *(oppression and injustice)*. **Fear** *(the punishment of)* **Allaah! Most surely Allaah is severe in punishment.** {Surah Maa'idah, verse 2}

Entertain guests, be good to your neighbour, visit the ill, accompany funeral processions and, O servants of Allaah, behave like brothers.

Furthermore, I wish to add that this world has turned its back and bid farewell, whereas the Aakhirah has arrived and is straining its eyes to look. Today (this world) is the time for the race while tomorrow it will be seen who has gotten ahead. The winner will have Jannah while at the other end is Jahannam. Behold! You are passing through days of respite which are followed by your death that is approaching very fast. Therefore, whoever does good deeds sincerely for Allaah during the days of respite before his death, has really done well and will have what he hopes for. On the other hand, whoever is neglectful of doing good will be at a loss for good deeds, will have shattered hopes and will actually come to harm because of his hopes. You must do good deeds with hope of reward as well as in fear (for punishment). If you are overcome with hope, then be grateful to Allaah and couple it with fear. Then, if you are overcome with fear, remember Allaah and couple it

with hope because Allaah has announced that the m shall have Jannah in return for their good deeds and will have an increase (in bounties) for their gratitude.

I have never seen a place like Jannah yet its seeker is asleep. I have also not seen a place like Jahannam, yet the one who ought to be running away from it is also asleep. I have also not seen anyone earn as much as the one who earns for the day when treasures will be accumulated, when secrets will be exposed and when all major sins are collected together. Take note of the fact that whoever does not benefit from the truth will still be harmed by falsehood and the one whom guidance does not put on the straight path will certainly be led away (from the straight path) by misguidance. The one whom conviction does not benefit will be harmed by doubt and the one who does not benefit from what is before him will be one-eyed when viewing something far off and even more helpless when it comes to things that are not present. You have been instructed to travel (to the Aakhirah) and have been shown where to find the provisions for the journey. What I fear most for you people is that you follow the dictates of your passions and that you entertain long hopes of the future. As for entertaining long hopes, it makes one forget the Aakhirah, whereas following one's passions distances one from the truth.

Listen well! While this world has already embarked on its return journey, the Aakhirah has just commenced its arrival. Both these places have their sons, so as far as possible, you should endeavour to be amongst the sons of the Aakhirah and not amongst the sons of this world. While today you have the opportunity for actions without reckoning, tomorrow you will face reckoning without the opportunity for actions."[1]

His Lecture Concerning what will Happen to the Progeny of Rasulullaah ρ

Hadhrat Abu Khayrah reports that that he accompanied Hadhrat Ali τ to Kufa, where he ascended the pulpit and duly praised Allaah. Thereafter, addressed the people saying, "What will you people do when the

[1] *Al Bidaayah wan Nihaayah* (Vol.7 Pg.30). Haafidh Ibn Katheer states that this lecture is most eloquent and comprehensive in enjoining good and forbidding evil and has been narrated through many unbroken chains of narrators.

progeny of Rasulullaah ρ will be attacked whilst in your midst?" The people replied by saying, "We will then display the most fearsome valour before Allaah." To this, Hadhrat Ali τ remarked, "I swear by the Being Who controls my life that they will certainly be attacked whilst in your midst and you people will go out to kill them yourselves. He then recited the following couplets (which mean):

They bring him (Hadhrat Husayn τ) there (to Kufa) in deception and then announce
'Accept his (Yazeed's) call (to pledge allegiance at his hands), otherwise there can be no escape or excuse'"[1]

his Lecture In which he Quotes the Words of Rasulullaah ρ

Hadhrat Ibraheem Taymi reports from his father[2] that Hadhrat Ali τ once addressed the saying, "Whoever claims that we (the family of Rasulullaah ρ) have with us something else to read other than the Book of Allaah and this note, then he is grossly mistaken. All that this note contains is the ages of camels (according to which zakaah is paid), some laws pertaining to (retribution for) injuries and a statement of Rasulullaah ρ in which he said, 'Madinah is a sacred from between Mount Ayr and Mount Thowr. Whoever fabricates anything (in Deen) here or even gives refuge to one who does, he will have on him the curse of Allaah, of the angels of all of mankind. Allaah will also not accept from him any obligatory or optional deeds until the Day of Qiyaamah. Whoever claims that another person is his father or whichever slave claims that another person is his master, then he will also have on him the curse of Allaah, of the angels of all of mankind. Allaah will also not accept from him any obligatory or optional deeds until the Day of Qiyaamah. The responsibility of all Muslims is one and even the lowest of them must strive to fulfil it.'"[3]

His Lecture Concerning the Merits of Hadhrat Abu Bakr τ and Hadhrat Umar τ

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[1] Tabraani.
[2] Hadhrat Yazeed bin Shareek.
[3] Ahmad (Vol.1 Pg.81).

Hadhrat Ibraheem Nakha'ee reports that Hadhrat Alqama bin Qais once mounted the pulpit and said, "It was on this very pulpit that Hadhrat Ali τ delivered a lecture to us. After duly praising Allaah and mentioning certain things, he said, 'Verily the best of all people after Rasulullaah ρ were Abu Bakr τ and Umar τ. After them, we had initiated many new things, about which Allaah shall pass judgement.'"[1]

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Hadhrat Abu Juhayfah also reports that Hadhrat Ali τ once mounted the pulpit where he commenced by praising Allaah and sending salutations to Rasulullaah ρ. Thereafter, he said, "The best person of this Ummah after Rasulullaah ρ was Abu Bakr τ and next was Umar τ. Allaah places goodness wherever He pleases."[2]

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Another narration is similar to the first one quoted above, but without the words "After them, we had initiated many new things…". This narration however ads that Hadhrat Ali τ said, "We never regarded it as farfetched to think that it was an angel who would speak with the tongue of Umar τ."[3]

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Hadhrat Alqama reports that Hadhrat Umar τ once addressed them. After duly praising Allaah, he said, "The news has reached me that some people regard me to be better than Abu Bakr τ and Umar τ. Had I forbidden you from this before, I would have certainly punished people for saying it. However, I do not like to punish before first announcing the prohibition. Nevertheless, whoever mentions anything of the sort after this address of mine shall be regarded as a slanderer and shall therefore suffer the penalty of a slanderer (eighty lashes). Verily the best of all people after Rasulullaah ρ was Abu Bakr τ, followed by Umar τ. After them, we had initiated many new things, about which Allaah shall pass judgement."[4]

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[1] Ahmad (Vol.1 Pg.127).
[2] Ahmad (Vol.1 Pg.106).
[3] Ahmad.
[4] Ibn Aasim, Ibn Shaaheen in his *Sunnah*, Isfahaani in his *Hujjah* and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.116).

Hadhrat Zaid bin Wahab reports that Hadhrat Suwayd bin Ghafalah once went to Hadhrat Ali τ when he was the Khalifah. "O Ameerul Mu'mineen!" Hadhrat Suwayd said, "I have passed by some people who were making inappropriate statements about Hadhrat Abu Bakr τ and Hadhrat Umar τ." Hadhrat Ali τ immediately sprang up, mounted the pulpit and said, "I swear by the Being Who splits the seed and created the soul that it is a venerable Mu'min who loves the two of them (Hadhrat Abu Bakr τ and Hadhrat Umar τ) whereas only a wretched and irreligious person will dislike them. Loving them is a means of attaining proximity to Allaah while enmity for them will lead to irreligiousness. What is the matter with certain people that they speak ill of Rasulullaah ρ's two brothers, his two ministers, his two companions, the two leaders of the Quraysh and two fathers of the Muslims? I absolve myself of all those who speak ill of them and I shall have them punished."[1]

A detailed lecture in this regard has already passed in the chapter discussing defending one's pious predecessors.

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Hadhrat Ali bin Husayn narrates that after Hadhrat Ali τ had returned from the Battle of Siffeen, a youngster from the Banu Haashim family asked him, "O Ameerul Mu'mineen! I heard you say in the Jumu'ah sermon, 'O Allaah! Set right our affairs as you had done for the rightly guided Khulafaa.' Who were they?" Hadhrat Ali τ's eyes welled with tears as he said, "They were Abu Bakr τ and Umar τ. They were the leaders of guidance, the great scholars of Islaam and the ones by whom guidance was attained after Rasulullaah ρ. Whoever follows them will be guided to the straight path and whoever does what they did will have direction. Whoever holds fast to their ways will be amongst the group of Allaah and the group of Allaah are the ones who will attain true success."[2]

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[1] Abu Nu'aym in his *Hilya*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.443).
[2] Laalkaa'ee, Abu Taalib Ishaari and Nasr in his *Hujjah*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.444).
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Various Lectures that Hadhrat Ali τ Delivered

A scholar from the Banu Tameem tribe reports that Hadhrat Ali τ once addressed them saying, "There shall come a time when people will bite into each other and the wealthy will hold on to their wealth (refusing to spend it on others) whereas they have never been commanded to do that. In fact, Allaah says:

وَلاَ تَنسَوُاْ الْفَضْلَ بَيْنَكُمْ

Do not forget kindness among yourself. **{Surah Baqarah, verse 237}**

(During those times) The evil ones will be regarded as honourable while the good people will be looked down upon. Furthermore, people will be buying from desperate people, whereas Rasulullaah ρ forbade buying from people who are desperate (because they are forced to sell, even if it is at a loss). Rasulullaah ρ also forbade sales that involve deception and the selling of fruit before it ripens."[1]

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Hadhrat Abu Ubayd who was the freed slave of Hadhrat Abdur Rahmaan bin Auf τ reports that he also attended the Eid (Eidul Adhaa) salaah led by Hadhrat Ali τ. He led the salaah before delivering the sermon, and there was neither any Adhaan nor Iqaamah. He then said in his sermon, "O people! Verily Rasulullaah ρ prohibited eating the meat of your sacrificial animals after three days, so do not eat it thereafter." (This prohibition was however lifted and Muslims are permitted to eat the meat after three days.)[2]

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Hadhrat Rib'ee bin Hiraash reports that he heard Hadhrat Ali τ say in a lecture, "Do not lie about me because whoever lies about me shall enter Jahannam."[3]

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[1] Ahmad (Vol.1 Pg.116).
[2] Ahmad (Vol.1 Pg.141).
[3] Ahmad (Vol.1 Pg.150). Tayaalisi (Pg.17) has reported a similar narration
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Hadhrat Abu Abdur Rahmaan Sulami narrates that Hadhrat Ali τ said the following in his lecture: "O people! Enforce the penalties of the Shari'ah on your slaves, whether they are married or not. When a slave woman belonging to Rasulullaah ρ committed adultery, Rasulullaah ρ instructed me to enforce the penalty. However, when I went to her I found that she had just started to bleed after giving birth. I therefore feared that she may lose her life if I had to lash her. When I reported back to Rasulullaah ρ, he told me that my decision had been correct."[1]

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Hadhrat Abdullaah bin Sabt narrates that Hadhrat Ali τ once addressed them saying, "I swear by the Being Who splits the seed and creates the soul that this beard will certainly be smeared with the blood of this head (I will shortly be assassinated). The people asked, "Do inform us who he (your assassin) shall be. By Allaah! We shall kill his entire family!" Hadhrat Ali τ however instructed them saying, "I ask you in the name of Allaah not to kill anyone other than my assassin." The people's response was, "If you know this, why do you not appoint a successor then?" "No," Hadhrat Ali τ replied, "I prefer to rather leave you just as Rasulullaah ρ left you (to choose your own Khalifah)."[2]

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Hadhrat Amr bin Alaa reports that Hadhrat Ali τ once addressed the people saying, "O people! I swear by the Being besides Whom there is not deity that I have not decreased anything small or large from your wealth apart from this vial that the chief of a village gave me as a gift." He then removed from his sleeve a vial containing some perfume.[3]

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Hadhrat Umayr bin Abdul Malik reports that Hadhrat Ali τ once addressed them from the pulpit in Kufa saying, "Rasulullaah ρ would be first to notify me if I did not ask him a question about something and would always inform me about anything I asked. He once informed me about His Rabb Y saying, 'Allaah Y says, 'I swear by My loftiness over

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[1] Ahmad (Vol.1 Pg.156).
[2] Ahmad (Vol.1 Pg.156).
[3] Abdur Razzaaq, Abu Ubayd in his *Amwaal*, Haakim in his *Kuna* and Abu Nu'aym in his *Hilya*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.54).
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My throne that when the people of any town or household or even a when a lone man in the wilderness turns away from disobeying Me, which displeases Me towards obeying Me, which pleases Me, I shall turn away from him My punishment, which displeases him and focus towards him My mercy, which is sure to please him. On the contrary, when the people of any town or household or even a when a lone man in the wilderness turns away from obeying Me, which pleases Me towards disobeying Me, which displeases Me, I shall turn away from him My mercy, which displeases him and focus towards him My wrath, which is sure to displease him."[1]

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Hadhrat Hubayrah narrates that when Hadhrat Ali bin Abi Taalib τ passed away, his son Hadhrat Hasan τ stood up, mounted the pulpit and addressed the people saying, "O people! Tonight such a man has left this world whom the earlier people could not catch up with and whom the latter people will never be able to find. Whenever Rasulullaah ρ dispatched him on an expedition, Hadhrat Jibra'eel υ would be on his right side, Hadhrat Mikaa'eel υ would be on his left side and he would not return until Allaah had granted him victory. All that he left in estate was seven hundred Dirhams with which he intended to purchase a slave. His soul departed on the same night that Hadhrat Isa υ was raised to the heavens, which was the twenty seventh night of Ramadhaan."

Another narration adds that he also said, "He left neither any gold or silver apart from seven hundred Dirhams, which was all that was left over from his allowance." This narration however does not contain the words "His soul departed on the same night that…"[2]

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When Hadhrat Ali τ was martyred, Hadhrat Hasan τ stood up to address the people. After duly praising Allaah, he said, "By Allaah! You have killed a man tonight, which is a night during which the Qur'aan was revealed, during which Hadhrat Isa υ was raised to the heavens, during which Hadhrat Yusha bin Noon υ the aide to Hadhrat Moosa υ was

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[1] Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.8 Pg.203).
[2] Ibn Sa'd (Vol.3 Pg.38). Abu Nu'aym has reported a narration similar to the second one in his *Hilya* (Vol.1 Pg.65). Ahmad (Vol.1 Pg.199) has also reported a similar narration in brief.

martyred and the night during which the repentance of the Bani Israa'eel was accepted."[1]

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Another narration adds that Hadhrat Hasan τ also said, "Rasulullaah ρ would hand over the flag to him (Hadhrat Ali τ) and when the battle grew furious, Hadhrat Jibra'eel υ would be there to fight by his side." The narrator of this report states that it was the twenty first of Ramadhaan (when Hadhrat Ali τ passed away).[2]

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The Advices of Ameerul Mu'mineen Hadhrat Ali bin ABi Taalib τ

His Advice to Hadhrat Umar τ

Hadhrat Abdullaah bin Abbaas τ narrates that when Hadhrat Umar τ once asked Hadhrat Ali τ for advice, Hadhrat Ali τ said, "Never allow your conviction to become doubtful, your knowledge to regress to ignorance or your suspicions to transform into conviction. You must also remember that nothing of this world is really yours besides what you have received and then passed on, what you have distributed, thereby levelling the equation and the clothes you have already worn out." "O Abul Hasan!" Hadhrat Umar τ remarked, "What you have stated is indeed very true."[3]

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Hadhrat Ali τ once said to Hadhrat Umar τ, "O Ameerul Mu'mineen! If you wish to meet up with your two companions (Rasulullaah ρ and Hadhrat Abu Bakr τ), then curtail your hopes, eat less than your fill, shorten your loincloth, patch your upper garment and mend your shoes. By doing this, you will surely meet up with them."[4]

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[1] Abu Ya'la, Ibn Jareer and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.61).
[2] Tabraani, Abu Ya'la and Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.146).
[3] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.221).
[4] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.219).
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His Advice about what Goodness Really is

Hadhrat Ali τ once said, "Goodness is not when your wealth or your children increase, but when your knowledge increases, when your tolerance grows and when you excel people in worshipping your Rabb. When you do well, praise Allaah and when you do wrong, seek Allaah's forgiveness. There is no good in this world except for one of two persons; the person who commits a sin and then compensates for it by repenting and the person who hastens to do good deeds. A deed carried out with Taqwa can never be underestimated because how can a deed that Allaah accepts ever be underestimated?"[1]

His Advices to his son Hasan τ when he was Stabbed and some other Advices he gave him

Hadhrat Uqba bin Abu Sahbaa narrates that after Hadhrat Ali τ was stabbed by Ibn Muljim, (his son) Hadhrat Hasan τ came to him weeping. "What makes you weep, dear son?" Hadhrat Ali τ asked. Hadhrat Hasan τ replied, "Why should I not weep when you are passing the first day of the Aakhirah and the last day of this world?" "Dear son!" Hadhrat Ali τ advised, "Remember four things plus another four and whatever else you do with these will never harm you." "What are they, beloved father?" Hadhrat Hasan τ enquired. Hadhrat Ali τ explained, "The greatest wealth is intelligence while the worst poverty is foolishness. Conceit is the most estranging of all things and the greatest source of respect is good character."

"Dear father!" Hadhrat Hasan τ said, "These are four factors. Do teach me the other four." Hadhrat Ali τ then said, "Stay away from the company of the foolish because he will cause you harm even when he intends doing you good. Also stay away from the company of those who lie excessively because this will draw closer to you those who are far (giving them the opportunity to harm you) and will drive away those who are close to you. Do not also keep the company of a miser because he will distance himself from you at a time when you need him

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.75). Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.221).

the most. Ensure that you do not also keep company with a sinner because he will sell you for something most insignificant."[1]

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Hadhrat Ali τ once said, "Inspiration (from Allaah) is the best guide, good character is the best companion, intelligence is the best friend, sound (Deeni) education is the best legacy and there is no (source of) loneliness more detrimental than conceit."[2]

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It was Hadhrat Ali τ who said, "Do not look at who is saying something, but look at what is being said." He also said, "All forms of friendship will come to an end besides the friendship that is not built on greed."[3]

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Hadhrat Abdullaah bin Abbaas τ reports that Rasulullaah ρ asked Hadhrat Ali τ to hand him a handful of pebbles. When Hadhrat Ali τ handed them over, Rasulullaah ρ threw them into the faces of the enemy, causing the eyes of each one of them to be filled with pebbles. It was then that Allaah revealed the verse:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَـكِنَّ اللّهَ رَمَى

You *(O Rasulullaah ρ)* **did not throw when you threw, but it was** *(actually)* **Allaah Who threw.**

{Surah Anfaal, verse 17}[4]

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A Man Loses his Sight by the Curse of Hadhrat Ali τ

Hadhrat Zaadhaan narrates that when Hadhrat Ali τ once narrated a Hadith, someone accused him of lying. "May I curse you if it is you who are lying?" Hadhrat Ali τ asked the man. "Go ahead and curse," the

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.236).
[2] Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.236).
[3] Sam'aani in his *Dalaa'il*, as quoted in *Kanzul Ummaal* (Vol.8 Pg.236).
[4] Tabraani in his *Kabeer* and *Awsat*, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.84).

man challenged. The man had not even left the gathering when his eyesight was lost.[1]

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Hadhrat Ammaar τ narrates that when Hadhrat Ali τ once narrated a Hadith, someone accused him of lying. The man had hardly stood up from the gathering and he was already blind (because of the curse of Hadhrat Ali τ).[2]

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Hadhrat Zaadhaan narrates that when someone once narrated a Hadith to Hadhrat Ali τ, Hadhrat Ali τ said, "I think that you are lying to me." When the man insisted that he was not, Hadhrat Ali τ asked, "May I curse you if you are lying?" "Go ahead and curse," the man challenged. Hadhrat Ali τ then cursed the man and he had scarcely left the gathering when he became blind.[3]

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Hadhrat Ali τ is Cured by the Du'aa of Rasulullaah ρ

Hadhrat Ali τ reports, "I was ill one day when I happened to pass by Rasulullaah ρ saying, 'O Allaah! If my death is near, do grant me relief (from this illness by death). If my death is for a later time, then relieve me of this illness and if it be a test, do grant me the perseverance.' Rasulullaah ρ then asked me, 'what was it you were saying?' When I repeated my words, Rasulullaah ρ gave me a little kick saying, 'O Allaah! Cure him.' I never has cause to complain of any pain after that day."[4]

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[1] Tabraani. Haythami (Vol.9 Pg.116) has commented on the chain of narrators.
[2] Abu Nu'aym in his *Dalaa'il* (Pg.211).
[3] Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.5).
[4] Abu Nu'aym in his *Dalaa'il* (Pg.161).

In the Chapter discussing Da'wah[1], the narration of Hadhrat Sahl τ has passed, which states that during the Battle of Khaybar, Rasulullaah ρ applied some of his blessed saliva onto Hadhrat Ali τ's eyes and prayed for him. His eyed were immediately cured and it appeared as if he had never suffered any pain at all.

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Heat and Cold have no Effect on Hadhrat Ali τ by the Du'aa of Rasulullaah ρ

Hadhrat Abdur Rahmaan bin Abu Layla reports, "Hadhrat Ali τ used to walk about during winter wearing only his loincloth and an upper garment, both made from thin material. Then in summer he would wear a padded cloak and thick clothing. Some people therefore asked me to request my father to ask Hadhrat Ali τ about this because he usually spoke to him at nights. I therefore spoke to my father saying, 'Dear father! The people have noticed something about the Ameerul Mu'mineen that they find strange.' When my father asked what it was, I explained, 'In the scorching heat, he comes out wearing a padded cloak and thick clothing without a bother and during icy cold days he comes out wearing only two light garments. He seems not to bother about the cold or to protect himself against it. Have you heard anything about it? The people have asked me to request you to enquire about this when you speak to him at night.'

My father then discussed this with Hadhrat Ali τ at night. 'O Ameerul Mu'mineen!' he said, 'The people wish to ask you something.' 'What is that?' Hadhrat Ali τ asked. My father said, 'In the scorching heat, you come out wearing a padded cloak and thick clothing without a bother and during icy cold days you come out wearing only two light garments. You seem not to bother about the cold or to protect yourself against it.'

'Were you not with us at Khaybar, O Abu Layla?' Hadhrat Ali τ asked. 'By Allaah!' my father replied, 'Of course I was with you.' Hadhrat Ali τ then explained, 'Rasulullaah ρ sent Abu Bakr τ to lead the army, but he was unable to conquer the fortress and he returned to Rasulullaah ρ.

[1] Under the heading "Love for Da'wah and Preoccupation with it" and the subheading "Rasulullaah ρ Commands Hadhrat Ali τ to First call People towards Islaam During the Battle of Khaybar".
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Rasulullaah ρ then sent Umar τ to lead the army, but he was also unable to conquer the fortress and he returned to Rasulullaah ρ. Thereafter, Rasulullaah ρ announced, 'I shall now hand the flag over to someone who loves Allaah and His Rasool ρ and who never flees the battlefield. Allaah will grant victory at his hands.' Rasulullaah ρ then sent for me and when I arrived, I was suffering so much pain in my eye that I could see nothing. Rasulullaah ρ applied his saliva to my eye (because of which it was cured) and then made du'aa saying, 'O Allaah! Protect him against heat and cold.' After that du'aa, heat and cold have never affected me.'"[1]

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In another narration, Hadhrat Ali τ states, "Rasulullaah ρ then spat in his palm and applied the saliva to my eyes, saying, 'O Allaah! Remove all heat and cold from him.' I swear by the Being Who sent Rasulullaah ρ with the truth that to this day I have never felt either of the two (heat and cold)."[2]

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Hadhrat Suwayd bin Ghafalah τ says, "When we once met Ali τ wearing two (light) garments during winter, we said to him, 'Do not be deceived by our land because it is extremely cold, unlike the land you come from.' His reply was, "I was a person who used to feel extremely cold. When Rasulullaah ρ sent me to (lead the assault at) Khaybar, I told him about the pain in my eyes and he applied some of his saliva to my eyes. Thereafter, I never experienced any pain in my eyes, neither did I ever feel any heat or any cold.'"[3]

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Another narration from Hadhrat Qais bin Abu Haazim speaks about how Hadhrat Sa'd τ cursed a person who reviled Hadhrat Ali τ. In the narration, Hadhrat Qais says, "By Allaah! We had not yet dispersed when the animal started sinking in the ground and it threw him off. He landed head first on the stones, causing him to die as his head burst open."

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[1] Ibn Abi Shaybah, Ahmad, Ibn Maajah, Bazzaar, Ibn Jareer, Tabraani, Haakim and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.44).
[2] Abu Nu'aym in his *Dalaa'il* (Pg.166). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.9 Pg.122).
[3] Tabraani and Bazzaar. Haythami (Vol.9 Pg.124) has commented on Bazzaar's chain of narrators.
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Hadhrat Ali τ Sees Nabi ρ in a Dream

Hadhrat Hasan τ or Hadhrat Husayn τ reports that (their father) Hadhrat Ali τ once said, "I met my beloved friend (Nabi ρ) in a dream and when I complained of the problems I am having with the people of Iraq after he had left this world, he promised me deliverance from them in the near future." It was barely three days later that he passed away.[1]

Hadhrat Abu Saalih says, "Hadhrat Ali τ once said, 'I saw Nabi ρ in a dream and complained to him about the way in which his Ummah are falsifying me and harming me. When I started ti cry, Rasulullaah ρ said, 'Do not cry, O Ali. Turn around.' When I turned around, I saw two men[2] bound in fetters, whose heads were being crushed by boulders. Each time, their heads were crushed, they were then restored, after which the process continued.'

The following day, I was proceeding on my way to meet Hadhrat Ali τ as I did every day, but as I was passing by the place where butchers gathered, I met some people who informed me that the Ameerul Mu'mineen had been assassinated."[3]

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Hadhrat Hasan τ once said, "O people! I saw a most remarkable thing in my dream last night. I saw the Rabb the Most High upon His Arsh. Rasulullaah ρ then arrived and stood by one of the feet of the Arsh. Thereafter, Abu Bakr τ arrived and placed his hand upon Rasulullaah ρ's shoulder. He was followed by Umar τ, who placed his hand upon Abu Bakr τ's shoulder, after which Uthmaan τ arrived and placed his hand upon Hadhrat Umar τ's shoulder. Uthmaan τ then gestured with his hand and said, 'O my Rabb! Ask Your servants why they killed me.' Two downpipes of blood then started to flow from the sky to the earth."

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[1] Adani.
[2] These two were probably Hadhrat Ali τ's assassin Ibn Muljim and his accomplice.
[3] Abu Ya'la, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.61).

Someone reported this to Hadhrat Ali τ, saying, "Do you not see what (your son) Hasan τ is saying?" Hadhrat Ali τ's reply was, "He is only relating what he saw."

Another narration states that Hadhrat Hasan τ added, "I shall not fight again after the dream that I saw…" The narration then proceeds like the one above, but with the difference that he said, "I then saw Uthmaan τ with his hand upon Umar τ's shoulder. Thereafter, I saw a lot of blood behind them. 'What is this?' I enquired. I was then informed that this was the blood of Uthmaan τ, for which he was asking redress from Allaah."[1]

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The Incident of Ameerul Mu'mineen Hadhrat Ali τ and a Fortune Teller in this Regard

Hadhrat Abdullaah bin Auf bin Ahmar reports that when Hadhrat Ali τ was leaving Ambaar to go to Nahrwaan, Musaafir bin Auf bin Ahmar said to him, "O Ameerul Mu'mineen! Do not leave right now, but leave after three portions of the day have passed." "Why is that?" Hadhrat Ali τ enquired. Musaafir replied, "If you leave right now, you and your companions will come to harm. However, if you leave in the time I have suggested to you, you will be successful, victorious, earn plenty of booty and achieve your objectives."

Hadhrat Ali τ remarked, "Neither did Muhammad ρ have a fortune teller, nor do we need any after him. Do you know what is in the belly of this horse of mine?" "I will be able to know by my calculations," came the reply. Hadhrat Ali τ then asserted, "Whoever believes you disbelieves in the Qur'aan because Allaah says:

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ

Verily the knowledge of the Hour is only with Allaah. He sends the rains and knows *(the details of)* **what is in the wombs.** {Surah Luqmaan, verse 34}

Muhammad ρ never claimed to know what you claim to know. Do you claim to possess the knowledge of what good or harm will come to

[1] Abu Ya'la. Haythami (Vol.9 Pg.96) has commented on the chain of narrators.
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someone who travels in any given hour?" "Yes, I do," he replied. Hadhrat Ali τ then said, "Whoever believes you seems to have no need for Allaah to avert harm from his way. Furthermore, the one who does not travel because of your instruction has handed over his affairs to you rather than to his Rabb. This is because you claim that you are able to show him that hour in which no harm will come to the person who travels in it. I fear that the person who believes in your word is just like the one who ascribes a counterpart and partner to Allaah. O Allaah! There is no evil foreboding except that which You decree, there is no good except that which You ordain and there is none worthy of worship but You. (O Musaafir!) We do not believe in what you say. In fact, we shall oppose you and travel in the very hour that you are stopping us from."

Hadhrat Ali τ then addressed the people saying, "O people! Be warned against studying the stars unless it be for the purpose of navigating in the darkness of land and sea. The astrologer[1] is like a Kaafir and the Kaafir shall end up in Jahannam. (He then addressed Musaafir saying,) By Allaah! If the news ever reaches me that you are still practising and implementing your findings in astrology, I shall have you imprisoned for as long I live and as long as you live. I shall also deprive you of all state allowances for as long as I am in authority."

Hadhrat Ali τ then marched in the very hour that Musaafir was stopping him from and then marched to Nahrwaan, where he defeated the enemy. Thereafter, eh said, "Had we set out during the time that he advised us to and attained victory, people would have said, 'Ameerul Mu'mineen left at the time that the fortune teller advised (because of which he was victorious).'

Neither did Muhammad ρ have a fortune teller, nor do we need any after him. Despite this, Allaah has given is victory over the emperors of Rome and Persia and various other lands. O people! Trust in Allaah and rely only on Him because with Him you will need no other."[2]

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[1] Note that there is a marked difference between astrology and astronomy, thus the like difference between an astrologer and an astronomer.
[2] Haarith and Khateeb in his *Kitaabun Nujoom*, as quoted in *Kanzul Ummaal* (Vol.5 Pg.235).
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